

# Indonesia refuses visa extensions

By Marty Croll

JAKARTA, Indonesia (BP) — For more than 12 years, Southern Baptist missionary Clyde Meador has worked here, first developing churches and later teaching theology. But now Indonesia is asking him to go home.

Meador's family is one of 16 Southern Baptist missionary families who have been told by the Indonesia Religion Department it will no longer supply them a letter of recommendation allowing them to live there.

If unchanged, the situation leaves the Meadors with less than a year before they will be required to leave. Other Southern Baptist families would have to move out next winter, he said.

By early next year missionaries expect about 10 other families to receive the same notice, which has come in an official letter of clearance required from the Religion Department as part of the visa-approval process.

The note has appeared on the letters of missionaries who have held visas recommended by the Religion Department for 10 years or longer. The note has not appeared on visas for healthcare workers or the one agriculturist assigned to Indonesia, whose visas are processed through other channels.

Without Southern Baptists, the well-established Indonesian Baptist Convention should be able to maintain existing churches and institutions.

But by requiring the missionaries to leave, the government's new policy would hamper Baptist outreach and new church growth, Meador said.

With a population of about 170 million, Indonesia is the world's fifth largest country, behind China, India, the Soviet Union and the United States.

The visa denials result primarily from Muslims exerting a growing pressure on the Indonesian government, according to missionaries and mission strategists at the Southern Baptist Foreign Mission Board. Muslims make up about 90 percent of the population, and as Islamic nationalism has solidified in recent years, foreigners have felt an increasing pressure to leave.

In 1979 the Immigration Department stamped a "not-to-be-extended-again" notation on 10 Southern Baptist missionary visas. But after an organized prayer campaign and meetings with high-ranking government leaders who were Christians, the policy behind the notation was reversed.

If appeals fail, some missionaries might consider transferring to other fields or becoming an Indonesian citizen, a possibility still under study by missionaries and Foreign Mission Board officials.

Marty Croll writes for the FMB.

## FMB names Hal Lee associate director, Europe

RICHMOND, Va. — Hal B. Lee Jr., a missionary in France since 1962, has been named associate area director for Southern Baptist work in Europe.

Lee has been pastor of a French-language Baptist church in Massy, a suburb of Paris, since 1979. He previously worked in Mougins, St. Cloud, Paris and Tours.

In his new position, he will continue to live in Massy and will work under Switzerland-based area director

Keith Parker.

Lee, 55, was dean of the Southern Baptist Seminary Extension Department's center at Pascagoula, Miss., before being appointed as a missionary. He also led churches in Glensboro, Ky., and Vancleave, Miss.

He was born in Ruston, La., but considers the Pascagoula-Moss Point area of Mississippi to be home. A graduate of Mississippi College, Clinton, he also holds the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

Lee and his wife, Lou Ann, a native of Independence, La., have four grown children.

## Canada seminary opens; 20 students begin work

COCHRANE, Canada (BP) — Classes started Sept. 1 at the brand-new Canadian Southern Baptist Seminary as construction work on the 149-acre campus continued.

Twenty students began work in the four introductory courses offered this fall: New Testament, Greek, systematic theology, and preaching. All but one of the students are Canadians from the western provinces of Alberta, British Columbia, Saskat-

chewan and Manitoba, where most Canadian Southern Baptist congregations are located.

"You are part of a historic moment for Canadian Southern Baptists," seminary President Clint Ashley told the students as they gathered on the campus, located on rolling hills near Calgary, Alberta. "You come from different walks of life, from various professional backgrounds. But all of you

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The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 17, 1987

Published Since 1877

## Pocahontas Church burns

By Anne McWilliams

Pocahontas Church burned Thursday night, Sept. 10. Apparently the steeple was struck by lightning. Parts of the brick walls of the auditorium and the education building are still standing, but nothing is left inside but charred debris.

"I'll have to preach all new sermons now!" said Dolton Haggan, pastor of the church 4½ years. Gone are his Bible, his study lessons, and sermon notes. "The work of a lifetime," he added. Also thousands of dollars worth of church items, including an organ, pianos, music literature, a videocassette recorder, television equipment and appliances, were destroyed.

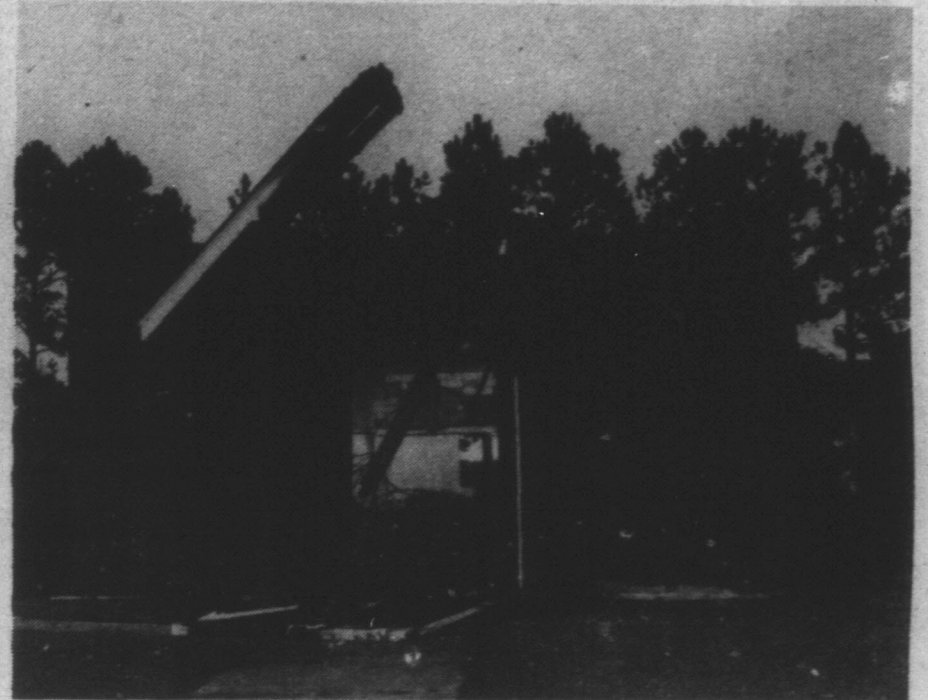
Haggan and his wife, Martha, were away from home early in the evening, Sept. 10, but got home about 8:30. While they were gone, a thunderstorm hit Pocahontas with some especially bad lightning. When they arrived home, Martha's mother said to them, "I know something close by was hit by lightning." (Their house is beside the church.) Probably that was the church, but heavy rains held the flames back.

Someone passing the church, on Kickapoo Road, noticed the fire and stopped to tell the Haggans. Pocahontas, McLean, Bolton, and Brownsville fire departments responded to Haggan's call, made a little after 9. They said the fire apparently started in the steeple.

"We saved the choir robes and folding tables," said the pastor. The choir robes were bought in memory of a member of the church who died of cancer a few years ago.

"We are looking at several possibilities for meeting places," Haggan said. Several homes had been offered, and also another church in Pocahontas, which has no educational building. The congregation met on Sunday, Sept. 13, at the chapel at the Baptist Children's Village on Flag Chapel Road.

Haggan said that the building was insured for \$150,000 and that its contents, plus the music equipment, was insured for a total of around \$55,000.



Only charred debris remains inside the sanctuary of Pocahontas Church after September 10 fire. (Photos by Anne McWilliams. See p. 4 for additional photos.)



Dolton Haggan, pastor of Pocahontas, shows a Bible to Robert Virden, Pocahontas member. On the day following the fire, blazes began to flare up, and firemen returned. One of them found this Bible under the ashes, not even singed. At left is a xylophone that had been in use by the minister of music, John Hanbery.

### AA gifts reach all-time high

ATLANTA (BP) — Receipts from the annual Annie Armstrong Easter Offering, which provide funds for the Southern Baptist Home Mission Board, have reached an all-time high.

Current receipts of \$29,086,636, represent a 9.3 percent increase over receipts for the same period last year. The amount also exceeds the required 1987 operating budget of \$29 million. This will be an estimated 81 percent of the \$37.5 million goal.

## Cooperative Program may top \$130 million

NASHVILLE (BP) — Southern Baptists' convention-wide missions budget should top \$130 million for the first time in 1986-87, according to predictions based on year-to-date receipts.

The Cooperative Program — the unified evangelism, education and ministry budget supported by more than 37,000 Southern Baptist congregations — received \$11,257,538 in

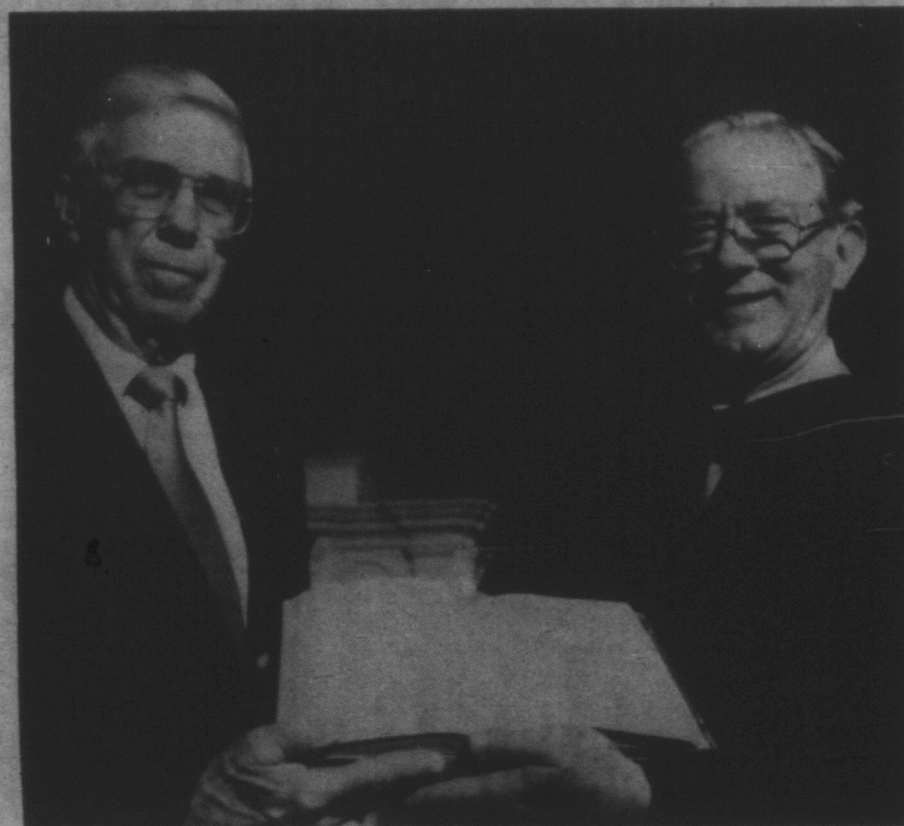
August, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

August receipts were up \$1,001,422 over the same period last year, for a gain of 9.76 percent, Bennett said. That brings the year-to-date total to \$120,150,803 at the end of 11 months of the fiscal year, for an annual gain of 5.51 percent, ahead of the current 3.9 percent U.S. inflation rate.



# Winders donates 466-year-old Bible to seminary

By Pat Cole



Ralph Winders, left, presents Bible to Page Kelley.

LOUISVILLE, Ky. — While a student at Southern Seminary, Ralph Winders paid a dollar for a copy of the Hebrew Bible, picking out the oldest looking book he could find in a box of used Bibles outside a professor's office.

Fifty years later, the Mississippi Baptist minister has returned the Bible to the seminary as a treasured relic.

Published in 1521 in Venice, Italy, the complete Hebrew Bible predates the 1524-25 edition which became the "textus receptus," the authoritative Hebrew text for most English translations, including the King James Version. The Bible is the second published by Daniel Bomberg. Two Orthodox Jews, the sons of Baruch Adelkind, edited the text.

As a student, Winders didn't know any of that when he browsed through a box of used Bibles outside the office of Hebrew pro-

fessor Kyle Yates. Yates frequently ordered Bibles from a Chicago bookstore to provide inexpensive copies of the scriptures for his students. Winders, who had already bought his Hebrew Bible a year earlier, "just took a dollar to buy the oldest looking book I had ever seen."

The Bible remained an unidentified treasure until Winders contacted Southern Seminary Old Testament professor Page H. Kelley about two years ago. Kelley, with the aid of the American Bible Society, traced the origin of the Bible and then encouraged Winders to donate it to the seminary because of its value for research and teaching.

At the seminary's convocation opening the fall semester, Winders and his wife, Ginny, presented the 466-year-old Bible to the seminary in honor of Yates who taught at the school from 1922 to 1942.

A 1939 graduate of the Louisville, Ky., seminary, Winders now serves as a part-time chaplain at Mississippi Baptist Medical Center in Jackson where he and his wife are members of Colonial Heights Church.

For 35 years, Winders headed student work for two Baptist state conventions. He directed student work for the Virginia General Association of Baptists from 1944 to 1957 and for the Mississippi Baptist Convention from 1957 to 1979. He has also been pastor of Baptist churches in Kentucky and Virginia.

The Bible, one of only six known copies of the 1521 version in the United States, will be housed in the rare book section of the seminary's library, building on the James H. Haldeman Collection of 200 rare Bibles donated to the seminary in 1981.

Pat Cole writes for Southern Seminary.

## Leaders of small churches invited to training meet

A conference for leaders of small churches (those with fewer than 150 enrolled in Sunday School) will take place Sept. 26 at William Carey College in Hattiesburg. The session begins at 9:30 a.m. and concludes at 3:15.

The day will begin with a group opening session which will divide into conferences for the rest of the day. Lunch will be provided.

The separate leader sessions scheduled include: pastors, deacon chairmen, Sunday School directors, Adult Sunday School workers, Youth Sunday School workers, Children's Sunday School workers, Preschool Sunday School workers, Church Training directors, Adult Church Training

leaders, Youth Church Training leaders, Children's Church Training leaders, WMU directors, Baptist Women's/ Young Women's leaders, Acteen leaders, G.A. leaders, Mission Friends leaders, Baptist Men leaders, Royal Ambassador leaders, Volunteer music directors, church pianists, and Preschool/Children's music workers.

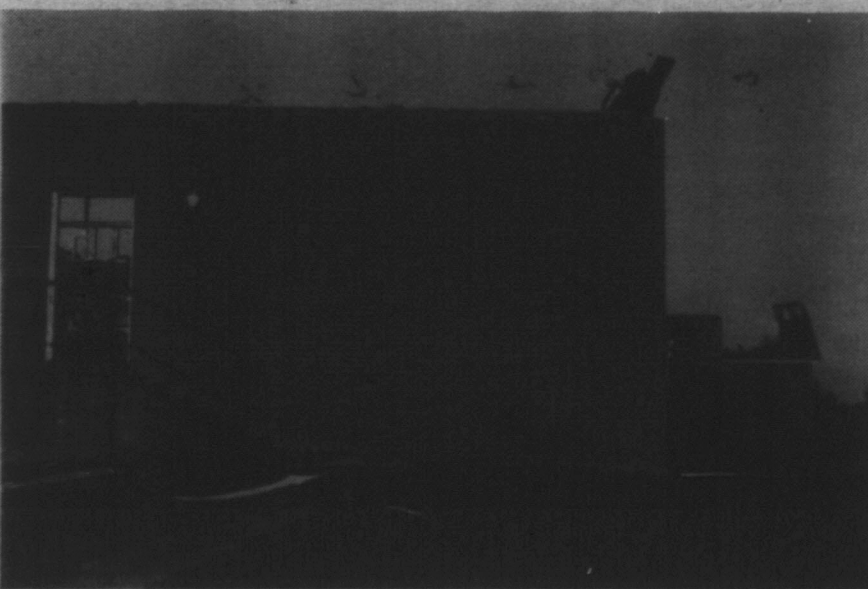
Study course credit will be available on each of the courses as one works toward a leadership diploma.

The program is billed as "A Big Conference for Small Churches."

Those planning to attend should register with his or her associational office by Sept. 21 so that lunch can be prepared accordingly.



From the rear window of the Pocahontas Church sanctuary, the extent of the recent fire's damage is more apparent. The roof and steeple are gone. The east wall collapsed. Heat bent the large beam, at left.



The roof and all the interior, with its contents, of the Pocahontas education building, burned during the September 10 fire, started apparently by lightning. (Story on page 3).

## Secretaries' workshops planned for October

"Being Professional on the Job" is the theme of two secretaries workshops taking place in Oxford and Brookhaven in October.

The two meetings will take place Oct. 19 at North Oxford Church, Oxford, and Oct. 20 at Easthaven Church, Brookhaven. Each begins at 8:45 a.m. with registration and concludes at 3:45.

Leader for the meetings will be Nancee Ratliff, Sunday School Board certified church secretary instructor, and financial secretary at First Church, Tupelo.

Topics include "A Pro in Dress and Action," "A Pro in Attitude," "A Pro in Work Effectiveness," and "A Pro in Human Relations."

There is no charge for these meetings. Participants are to bring a sack lunch. Beverage and dessert will be provided.

Registration is requested to be mailed before Oct. 9 to Church Administration Department, Box 530, Jackson, MS 39205.

## Canada seminary opens; 20 students begin study

(Continued from page 3)

will go from here to share the gospel message across Canada and around the world."

Classes are being taught by Southern Baptist representatives Wayne Cook and Mike McGough, who were assigned to the seminary by the Southern Baptist Foreign Mission Board. The seminary is asking the mission board to send four more teachers during the next two years.

For now, classes are meeting in a service building as construction continues on the main academic building, which still lacks doors, carpeting, trim and exterior brick. Landscaping work also continues.

Since building began, about 250 Canadian and American construction volunteers from churches in Alberta, British Columbia, Saskatchewan, Texas, Florida, and Georgia have come to help.

But the seminary needs more money to complete construction. Canadian Southern Baptists contribute to the seminary through their regular church offerings and are in the middle of a \$300,000 "Share the Dream" fund-raising campaign for the school. Churches have given or pledged about \$100,000 so far.

More than \$575,000 for property and construction has come from Southern Baptists through the Foreign Mission Board and individual gifts.

Men have failed for every reason under the sun except for lack of advice. — The Oconomowoc (Wis.) Enterprise.

## Cannatas receive pins: 30 years of service

Sam and Ginny Cannata, missionaries since 1957, recently received service pins for 30 years of missionary service. They have served in

Zimbabwe, Ethiopia, and Sudan. In 1986 they transferred to the Tanzania Mission and opened work on the island of Zanzibar. He is a native of

Houston, Texas, and she is the former Virginia Currey of Hollandale, Miss. They may be addressed at P. O. Box 586, Zanzibar, Tanzania.

## Translators send Bibles to Peru

NEW YORK, N.Y., August 27 (ABS) — A shipment of 10,000 Bibles is on its way to Peru to help ease the poverty and suffering faced by a group of Quechua Indians, reports the American Bible Society. Some of the Bibles are gifts from translators who worked on it.

The translators, gathering at a recent global workshop in Harpers Ferry, West Virginia, were so moved by the suffering of the Quechuas, caught up as innocent victims of particularly vicious local fighting, that there and then they passed round the hat to defray the cost of as many Bibles as possible.



# Baptists in Russia sponsor correspondence study in Moscow

MOSCOW, USSR — Twenty-two Baptist seminaries, colleges, and schools in Europe are listed in the Baptist World Alliance publication *A Directory of Baptist Seminaries and Colleges Related to Member Conventions and Unions of the Baptist World Alliance*, edited by Denton Lotz and Arthur L. Walker, Jr. The list includes seven schools in Great Britain and one in each of 15 other European nations, all of which offer certificates or degrees in theology and/or religious studies.

The list does not include correspondence schools, and often these schools perform an important task in

their Unions by offering structured and bona fide courses to pastors and other church workers. The All-Union Council of Evangelical Christians-Baptists (AUCECB) in the Soviet Union has sponsored such a course of study since 1968. Michael Zhidkov, Director of the Education Department of the AUCECB, also directs the school. The three-year program has a fixed number of students, 100. Each year it graduates a third of the students and receives new ones to replace them. The students, who come from all parts of the vast USSR territory, must attend classes in Moscow two times each year for one

week.

The school enjoys a kind of semi-official recognition, in that working students can receive special permission to be absent (without pay) from their work in order to attend the classes. The reason for this, explains Zhidkov, is because USSR law allows time off from work for examinations in any type of school. "However," he adds, "our students gladly give up vacation time when necessary in order to attend our school."

Since 1979, the correspondence school in Moscow has also had a similar two-year program for church musicians. The 30 students of both

sexes (25 percent women) in this section — 15 new ones and 15 graduates each year — are together in Moscow four times per year for one week.

A third section of the AUCECB correspondence school was set up for the purpose of preparing and producing music literature for congregations, church choirs and orchestras. Students in this section are hand-chosen for this task by the Education Department. They come together four times per year for three to four days. It is their task to 'read', choose, polish and correct new music literature which has been written during the

year by other Christian musicians and poets throughout the Soviet Union. As a result of the work of these poetry and music specialists, the publication department of the Union will be able in 1987 to publish a volume — the third of its kind — with 450-500 pages. Included in this collection of hymn and anthem arrangements will be some 200 new hymns for church choirs and orchestra.

Since its beginning in 1968, approximately 500 students have graduated from the pastors and deacons school, and about 100 from the music section since 1979.

# Big A reaches unchurched children

By Betty Smith

"I began to work with Big A Clubs six years ago because the Lord convicted me of the need to reach unchurched children in my area," says Rebecca Williams of Gautier.

The conviction began one day when Becky drove by a huge apartment complex and saw dozens of children milling around the grounds, playing unattended. She knew that from that complex had come much trouble with youth and children.

She says, "I was drawn again and again to this complex in the next few days — I couldn't seem to get away from it. Always I saw the milling, restless children. I felt a burden to reach out to these children with Christian love and teaching."

Thus began Becky's first Big A Club, A Bible Teaching program promoted by Women's Missionary Union for unchurched children in grades one through six. Within a few months, several Big A Clubs were going strong in our complexes in the area, all sponsored by First Church, Gautier, where Becky's husband Billy is pastor.

Then two years ago, Hurricane Elena smashed through the Gulf Coast, destroying the two mobile homes which had housed the clubs. Because of that, and other damage on the Coast, the Big A Clubs were temporarily suspended.

In April, Becky began working part-time with the Jackson County Baptist Association, where her responsibility is multi-family housing ministry. That involves work in apartment complexes, housing projects, and mobile home parks.

Becky says, "There are many apartment complexes in our area. One in Pascagoula has 900 residents. There are eight large low-rent complexes with 80 to 150 families. Then there are the privately-owned complexes; in Gautier there are 750 apartments and 300 mobile homes."

Becky felt that the best way to begin work in the complexes was to reach out to the children through Big A Clubs.

The first step was to contact apartment managers. Since April Becky has made 40-50 personal contacts with managers. Of those contacted, about 95 percent have welcomed the beginning of a Big A club, most offering the use of the club house or recreation room for a meeting place.

The next step was to find a sponsoring church and workers for the Club. Becky contacted churches, WMU directors, and pastors to tell them of the need and what is involved in sponsoring the work — buying materials, providing trained workers, and then supporting the work with prayer. When a church agrees to sponsor a Club, Becky trains the workers. Presently three churches in the area are sponsoring Big A Clubs: First, Gautier; Christ Temple in Moss Point; and Cambridge in Gautier.

Becky says, "We have four Clubs going now and hope to have two more by October. Our greatest need is for workers who are willing to give their time and energy each week in working with the children. The apartment managers are eager for the Club to begin, the children respond enthusiastically, but more workers and sponsoring churches are needed."

Becky recalls an incident in one of the Clubs. One day, after the children had left, a teacher found a napkin with a perfectly-drawn camel on it. She kept the napkin; the next day she asked the children if they knew who had drawn the camel. They answered, "Remelus" (a fifth-grader).

Members of First, Gautier, heard about Remelus' talent and paid his tuition for a three-week art class for children at Jackson County Junior College during the summer.

Becky says, "Remelus had a wonderful three weeks. And I think we gave him a dream. One day I told him that I was glad he could go to the art class at the college, because he might want to go to college there someday. He said, 'That's right, because someday I want to be an art teacher.'"

Becky says, "In all our work with the children, we hold high the name of Jesus and seek to show his love to the children. We feel that Big A Clubs are a way of planting seeds for the future. And we know that unless and until seeds are planted, there will be no harvest."

At the other end of the state, in Lee Baptist Association, Tim Welford, director of Apartment-Mobile Home Ministries, tells of similar experiences with Big A Clubs.

His first Big A Club was in a 108-unit mobile home park in Plantersville soon after he began work with the association two years ago.

Tim says, "We started the club under some oak trees with six children. Two weeks later there were 40 children. Then teenagers started coming, so we started a Bible study for youth. Soon adults began asking questions. Now we have a mobile chapel in the park where we have graded Sunday School and Sunday worship service, as well as Big A Clubs during the week." Rick Spencer, Plantersville pastor, is the pastor of the mission.

There are approximately 33 apartment complexes in Lee Association, and about 15 are now open to a Big A Club ministry, according to Tim. Managers in the complexes have welcomed the Big A Clubs; some have contacted Tim about beginning a club after hearing other managers tell of the positive aspects of the Club. One manager and children from her complex came to Tim's office recently to ask if he would begin a Big A Club in their complex. Another manager, where there is no meeting room, offered the use of a vacant apartment for the club.

This summer there were 16 Big A Clubs in Lee Association. If there are club rooms or recreation rooms at the complexes, the Clubs meet there; otherwise, they meet outside. During the winter, Tim estimates that the number of Clubs will drop to four or five because of lack of an indoor meeting room.

Big A Clubs not only work well in apartment and mobile home complexes, but in communities as well. Tim cites the example of the community of Possum Trot. A member of Auburn Church started a Big A Club in the community three weeks ago. Already teenagers are attending the meetings with the children. A parent asked the teacher of the Club if her church would send a van on Sunday morning for people in the community who want to attend Sunday services.

Several churches in Lee Association are presently sponsoring Big A Clubs: First, Nettleton; Wildwood; Shannon; First, Sallito; Harrisburg; First, Plantersville; New Hope; Verona; and First, Tupelo.

Tim says, "Big A Clubs are the foundation of our work. I've seen the cycle repeated again and again — begin with a Big A Club and a few children, other children come, then teenagers

come so we begin a youth Bible study, then parents come to see what all the excitement is about and we start Bible studies for adults. Big A Club is the

way to reach the entire family in an unchurched area."

Betty Smith is a secretary in the WMU Department, MBCB.



Big A Club boys and girls gather around Mrs. Irma Blair from Christ Temple Church, Moss Point, for Bible story time.

Involving Adult and Youth Teachers in

**JANUARY  
BIBLE STUDY**

**Mississippi College  
Hall of Fame Room**

**9:00 - 3:00**

**Thursday, Oct. 1**

For teachers of Adults: "MALACHI: Rekindling the Fires of Faith"

Led by: Dr. James E. Harvey, consultant, Sunday school department.

For teachers of Youth: "I John: The Truth About Love and Assurance"

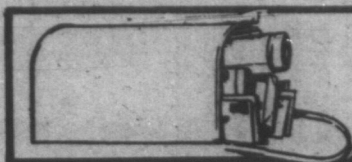
Led by: Stan Hickerson, Minister of education and youth, Liberal, Kansas

**Lunch provided complimentary of Mississippi College, Dr. Lewis Nobles, president**

Sponsored by: Sunday School Dept.  
Mississippi Baptist Convention Bd.  
Keith Wilkinson, director  
Chester Vaughn, program director

**"A Service of the Cooperative Program"**





# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

## Tribute to Lunceford

Editor:

Lloyd Lunceford has been a friend to college students in Mississippi for many years, and words of appreciation should be expressed to him. In August, the Foreign Mission Board appointed him as a student worker in Taiwan (BR, Aug. 27, 1987). He will leave Mississippi for orientation in Virginia and then will move on to the mission field.

This appointment from the FMB is only appropriate. Lloyd is a man committed to missions, and this commitment is evidenced by his work with the Mississippi student missions program. He has been instrumental in helping us catch a vision for God's work world-wide and in seeing the urgent need to respond.

Lloyd is committed to college students. His selfless love and sacrificial service prove that. Although I knew of his devotion to students, I came to realize it more fully while serving as state BSU president in 1986-87. I saw him go the second and even the third mile, serving in ways few people know about. He

gives freely of his time, money, experience, and wisdom to students.

Commitment to excellence is another mark of Lloyd Lunceford. He puts his energy into Mississippi BSU and does nothing halfway. Everything is done first class.

More than anything or anyone else, Lloyd is committed to God. He is devoted to serving and glorifying Him. He ministers to others based on their needs. We have seen him live his faith and walk his talk.

Lloyd shares these commitments with Jerry Merriman, state BSU director, and Paulette May, Student Work office secretary. Together they form a quality team. I count Lloyd Lunceford as a close friend and look to him as an example of Christian ministry. Those of us whose lives he has touched join our hearts in faithful prayer for him as he leaves for Taiwan.

Gary Permenter  
3939 Gentilly Blvd.  
NOBTS Box 391  
New Orleans, LA 70126

## Thankful heart

Editor:

I write this letter with a thankful heart. Thankful that God has given me so many friends. Thankful that these friends and their friends have prayed for me.

On June I went with a team of six volunteers to Burkina Faso, West Africa, to teach Vacation Bible School to our M.K.s. The day before we were scheduled to return home I became ill and for two months I have been ill.

Through this illness I know God has been with me. I know he is going to work good from this experience. It is the promise that I claim as well as other Christians that, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" Romans 8:28.

I have felt the power of your prayers, and I claim the victory that Satan did not pull me down to discouragement. He tried, but I claimed again God's word and told Satan in the name of Jesus to get behind me.

The question has been asked, "would you ever go back to West Africa again?" My answer then and now is: "If God lays on my heart and opens the door for me to go back I will go!"

Because of my experience I can pray more intelligently for our missionaries. I pray for their health, safety, families, and their ministries. I ask that you pray for them like you prayed for me, and together we will give God the glory.

Gail Benedict  
Purvis

## Step in faith

Editor:

We would like to share something with you, and if you think that it is newsworthy, please feel free to share it with your readers.

Miss Eunicea D. Bryant of Longview Baptist Church in Pontotoc County has come out here to our new pastorate at Trinity Baptist Church in Moscow, Idaho, to play the piano for our church. Until she came, we had no one who was able to play the piano for our church. She is the daughter of Mr. and Mrs. Wayne (Sheila) Bryant of Rt. 1, Belden, MS. She is a graduate of Blue Mountain College (B.S. in Business, 1986). I had been the pastor of Longview Baptist Church for almost 3 years before moving to Tate Street Baptist Church in Corinth 7 years ago. The Lord called us out here

to Idaho this past April (you were already kind enough to mention us in the Baptist Record about our move), and "Nieca" prayed about missions involvement, and the Lord has led her here to serve with us! At this time, she is actively seeking employment — please be in prayer for this.

We are excited about this step-out-on-faith, and we wanted to share it with you. When she has been asked by job interviewers why she came to Idaho, you can believe it has been a witness for Jesus when she has told them that she came to play the piano for our church! The Lord will be able to use her greatly out here!

Michael J. Burczynski  
Trinity Baptist Church  
Moscow, Idaho 83843

Editor:

The Bible discusses in numerous places God's strong feelings against idol worshippers. A person who puts idols first before God CANNOT be a follower of Jehovah God.

In the Ten Commandments, which God gave to Moses on Mount Sinai, the first two commandments (Exodus 20:3, 4.) make it crystal clear in worship God is to be in FIRST PLACE by his followers. There are to be NO IDOLS around for God's people to worship.

Today, there are things among us that may become idols IF WE LET THEM be placed before God. These things can be money, jewelry, furs, an expensive house, automobiles, a

yacht, our job, our children/grandchildren, and others.

Throughout the Old Testament, God shows NO MERCY on idol worshippers. Even when the children of Israel made the golden calf to worship (while Moses was on Mount Sinai talking with God), God's wrath was against them and would consume them (Exodus 32:4-14). Moses pleaded with God, "And the Lord repented of the evil which he thought to do unto his people" (the idol worshippers).

Does God have FIRST PLACE in your life? If so, you are a follower of Jehovah God and headed for a "heavenly" eternity.

Robert S. Leigh  
Jackson

## Bad choice

Editor:

As you took exception to the lady in the Sept. 3 edition of the Baptist Record concerning the moral obligation of every Baptist, I, too, take exception to the statement you made: "If there is a moral obligation, and I can agree that there is, it is to study the issue carefully and act accordingly to what one believes is right." Example: Abortion . . . one is pregnant and decides morally, according to what she believes after studying the issue carefully, it's okay to have an abortion.

We as Christians should not act according to what one believes is right, but act according to what God says is right. We find how we are supposed to act about any issue in God's Holy Word, the Bible.

To me, the statement you made has a humanistic tone to it, and we have enough humanism taught by the

world. It shouldn't come from the editor of the Baptist Record.

I feel you made a bad choice of words in your statement, and I hope you agree.

Donald L. Worsham  
Potts Camp

Yes, I agree. Since there was misunderstanding on your part, there may have been on the part of others. I definitely am not a humanist. Perhaps it would have been better to say that one should search his heart to see what the Lord would have him to do. The Lord is always constant, but we don't always hear with constancy. What I was really trying to point out was that we must listen to the Lord and act as we have understood him to be telling us. As Baptists, however, we can't be telling others what the Lord has told them to do. Each person approaches the throne in his own right. — Editor

## Political endorsement

Editor:

I was shocked when I read in the Baptist Press where the enlarged Committee on Public Affairs, approved by the Southern Baptist Convention in St. Louis, without any consultation with the Baptist Joint Committee or its director, and disregarding the wise counsel of Dr. Harold Bennett and Dr. Lloyd Elder, and perhaps unaware of specific Southern Baptist Convention action, had endorsed a specific nominee for the Supreme Court of the United States.

As late as 1976, at the Southern Baptist Convention celebrating the bicentennial of our national independence, the Convention overwhelmingly approved a motion which states, "that this Convention reaffirm its long tradition of non-endorsement of any political candidate and that we recommit ourselves to prayer for our leaders in government that they may be persons of wisdom, integrity, and highest character."

The program statement of the Public Affairs Committee, specifically referred to at the St. Louis Convention in its action on Public Affairs states, "it shall . . . act only by the

basis of principles and policies generally accepted by Baptists or in support of official acts and pronouncements of the cooperating conventions."

Bylaw 26 of the Southern Baptist Convention states, "the program statement of the agencies . . . express the policy of the Convention."

The Revised Robert's Rules of Order, which govern the Convention's actions, states under Incidental Main Motion, that "no motion is in order that conflicts with the Constitution, bylaws or standing rules or resolutions of the assembly, and if such a motion is adopted, it is null and void."

The issue is not the approval of a particular candidate for a position on the Supreme Court. That issue should be and will be, debated by the Senate, with input from concerned citizens. The issue is that the Southern Baptist Convention has never and should not now, as a Convention, be urging the election of any candidate for any office.

Porter W. Routh  
Nashville, TN

## Missionary injured in Peru accident

TRUJILLO, Peru (BP) — Southern Baptist missionary Ken Bowie and volunteer Bob Kersten were injured seriously in a one-car accident in central Peru Sept. 1 when the automobile Bowie was driving went off a mountain road and down an embankment. The car plunged some 20 feet to a dry river bed.

Bowie and Kersten were hospitalized in Trujillo. Bowie suffered a dislocated shoulder, cracked ribs and two fractured vertebrae in the accident. He also received a deep cut around his right eye that took 44 stitches to close.

Kersten suffered three cracked vertebrae. He was released from the hospital Sept. 6 after being placed in a plaster body cast because an aluminum brace was not available.

Bowie, a native of McLouth, Kan., was expected to remain hospitalized in Trujillo until sometime in mid-September.

Bowie told Southern Baptist Foreign Mission Board officials he apparently "blacked out" while driving Kersten to Cajamarca after meeting his plane in Lima.

Bowie, an agricultural evangelist, has supervised the construction of several irrigation canals in the Cajamarca area and now is involved in digging water wells.

## "The light" will shine in 573 languages

NEW YORK, N.Y., August 27 (ABS) — For millions of men and women the Scriptures will become "the light of the glorious Gospel of Christ," as Bible Society translators work in 573 language projects around the world.

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# SS Board trustees to approve commentary editors

By Linda Lawson and Dan Martin

RIDGECREST, N.C. (BP) — Trustees of the Southern Baptist Sunday School Board reserved the right to approve consulting editors for a new conservative multi-volume Bible commentary during their summer meeting.

As the first of six consulting editors to work on the new commentary to be written by inerrantists — which was authorized during their February 1987 meeting — trustees named Paige Patterson, president of Criswell College in Dallas and a leader in the nine-year effort to turn the Southern Baptist Convention to a more conservative direction.

In other matters, trustees opted to stay with two full board meetings per year and adopted a 1987-88 budget of \$164.8 million, an increase of approximately \$9 million over projected 1986-87 income of \$155.6 million.

The recommendation to continue having two annual meetings but lengthened to allow more time for business was adopted after a substitute motion by Rick Forrester, pastor of First Church, Lilburn, Ga., to move to four annual meetings failed by a vote of 35-25.

Trustees overwhelmingly approved a recommendation from President Lloyd Elder to elevate the Sunday School department to division status with Harry Piland, director of the department, becoming division director, effective October 1987.

They also voted to create a new marketing department in the office of church programs and services to include the materials services department and stepped-up efforts in advertising, promotion, market and product planning and other facets of marketing. Charles Livingstone, a 24-year employee of the board and director of the materials services department since 1981, will head the new unit.

Trustees also voted to "assure the Southern Baptist Convention that we will operate the Baptist Sunday School Board in compliance with the spirit and the letter of the Peace Committee report . . ."

A two-paragraph response to the Peace Committee was adopted by trustees after they declined to act on a longer version proposed by the board's Plans and Policies Committee. The shorter version — written by Robert Tenery, pastor of Burkemont Baptist Church of Morganton, N.C. — was adopted by a narrow margin over the more detailed response which spelled out that the board has been using the Baptist Faith and Message as a primary doctrinal guideline since 1969. Employees also have signed a statement of agreement with the Baptist Faith and Message since 1969.

Following the divided vote, trustee Joe Courson, director of the Gulf Stream Baptist Association of Fort Lauderdale, Fla., asked trustees to make the action responding to the Peace Committee "unanimous." Trustees voted without opposition to express support of the Peace Committee report. Chairman Lloyd Batson said the record would reflect both votes.

A church literature average rate increase of 4.5 percent, effective April

1988, and a 1988 conference center average rate increase of 4.3 percent also were approved.

A recommendation to include sanctity of human life and opposition to abortion in the list of social and moral concerns referenced in literature was adopted without discussion. Also, the board will promote Sanctity of Human Life Sunday beginning in January 1989 and will consider, as part of a Sunday School curriculum study currently in process, an annual lesson on sanctity of life.

C.B. Scott, a new trustee and pastor of First Church, Pound, Va., earlier had presented a motion which would have included a two-page advertisement of Sanctity of Human Life Sunday in all curriculum beginning in winter 1988 and required the inclusion of special lessons on abortion and sanctity of life in all quarterlies by the

winter quarter of 1989.

The action on the new Bible commentary began in the Tuesday morning session when trustee Jodi Chapman, a homemaker and member of the SBC Peace Committee from Wichita Falls, Texas, and wife of Morris Chapman, pastor of First Church, there, asked the board to name Patterson general editor and Carl F.H. Henry, former editor of Christianity Today magazine, as consulting editor.

Chapman's motion would have moved the current general editor, Michael Smith, chief editor of Broadman books at the board, to managing editor of the commentary.

Chapman, however, withdrew her motion Wednesday morning in favor of a recommendation by the Broadman Committee to name Patterson one of six consulting editors.

Courson, who said he had no pro-

blems with Patterson being a contributing editor, questioned whether it is the role of trustees to approve editors for the new commentary.

Dean Mathis, pastor of Taylor Memorial Baptist Church of Hobbs, N.M., and a member of the Broadman Committee which brought the recommendation, introduced an amendment calling for the remainder of the proposed slate of consulting editors to be presented to trustees in February

1988 for final approval. If the administration needs to move faster, Mathis said, a special session of the full trustee board should be called.

Despite a warning from administrators that trustees were making administrative decisions and after a further effort to amend the action, trustees voted to approve the amended motion.

Linda Lawson writes for the BSSB and Dan Martin writes for BP.

## Textbook ruling reversal no surprise to Mobile

By Mark Baggett

MOBILE, Ala. (BP) — Mobile Baptists on both sides of the dispute say they are not surprised at the 11th U.S. Circuit Court of Appeals' reversal of an order banning textbooks in the Mobile school system.

Federal District Judge Brevard Hand had banned 44 books in an order last year, claiming the books promoted the "godless religion of secular humanism" and censored the role of religion in American history.

In an Aug. 26, 1987, decision, a three-judge panel of the Atlanta federal appeals court ordered Hand to dismiss the lawsuit, saying Hand's ruling turned government neutrality under the First Amendment "into an affirmative obligation to speak about religion."

Sue Webster, a member of Cottage Hill Church and one of the more than 600 plaintiffs who sought the original ban, said she was not surprised. "We had anticipated to lose at this level, given the reputation of this court and their attitude toward Judge Hand," Webster said. "One of the things we have butted our heads against has been the powerful influence of the American Civil Liberties Union and the People for the American Way on textbook committees."

"When the ACLU is deciding for the states what belongs in public school textbooks, it is time for the people of the state to stand up against biased education," she said.

Bill Whitfield, pastor of Cypress Shores Church in Mobile, also expected the latest ruling. "There was too much media propaganda in line with the humanist position," said Whitfield, a member of the textbook committee for Mobile County schools. "The media has been negative toward Judge Hand's decision, making him look like a book burner."

"As a Christian citizen, I don't see how any fair-minded person could read these books and not see the emphasis given to humanism and the extensive censorship of Christianity in our histories."

The state board of education, which was the original defendant in the suit, was joined by 12 Mobile families as intervenors, defending the board's right to choose the state's textbooks.

Malcolm and Corinne Howell, members of Hillcrest Church and intervenors in the case, believed the plaintiffs should have addressed the textbook issue in the proper forum — the state's textbook committee — instead of in the courts.

"The case has a positive side," said Corinne Howell, who teaches third grade in the public school system. "It has made publishers more sensitive to see that the culture and heritage of this country are brought to the forefront in textbooks."

She noted that in the months following Judge Hand's order, "students realized how quickly the judge's decision could affect them."

The Howells' pastor, George Mason, also was "pleased" with the appeals court's ruling "because it puts the onus of responsibility where it ought to be — on the state board and not in the courts."

But Mason thinks the ruling will mean little if the appeals court merely was confirming the quality of the textbooks.

"Both sides agree the textbooks were weak," he said. "Plaintiffs simply failed to make a strong enough case between the so-called movement of secular humanism and the lack of emphasis in textbooks on traditional religious values."

"Simply because a number of humanists exist and simply because the textbooks express some of their values doesn't necessarily mean that the books are participants in a conspiracy to undermine the values of the plaintiffs," Mason said.

Said Webster, "We want quality education for children, and quality education means truth. In this case, truth has been distorted, and our children have been denied the truth of our heritage."

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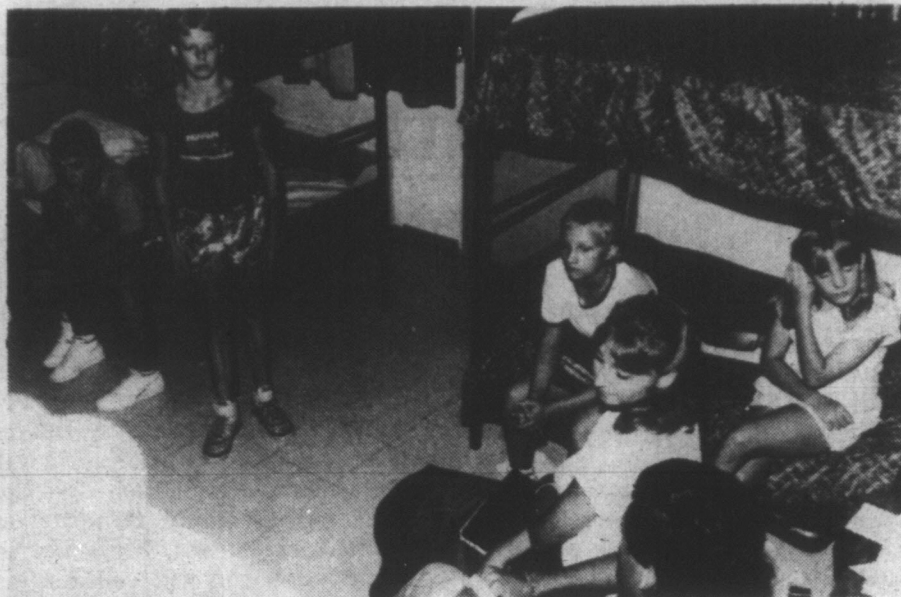


## Gulfshore Youth Week



Grant Arinder of Clinton and his wife Lori demonstrate the art basketball spinning for the youths at Gulfshore Baptist Assembly. He makes a devotional point with each trick. Here

Arinder shows the necessity of a balanced spiritual life, including prayer and Bible study along with the Christian walk. They are Southwestern Seminary students.



Church family devotions are a regular part of each youth conference at Gulfshore. Here the youths from Bethlehem Church in Forkville hear a testimony from the Gulfshore musicians, Mack and Shayla Blake. From left (altho the far left person can barely be seen) are Shannon Davis, 14; Russell Armstrong, 14; Odie Craig, 13; Adrian Davis, 13; and Tina Hamilton, 13. The Blakes are in the foreground. Tom Martin is pastor. He was the chaperone with his wife Cynthia.



In class at Gulfshore the students learn about relationships, among other things. On the floor are scraps of paper on which they had written the names of those people they love. They were told to take one minute to destroy the papers. Then they were told to put the papers back together in three minutes. "Relationships can really be fragile," was the point to be made. "And sometimes those we love the most can be hurt the most. In our own strength and knowledge we can't put relationships back together." During the summer at Gulfshore there were 91 professions of faith in Jesus Christ, 282 rededications, 25 for Christian Life commitment, 8 for church vocations, and 18 others.

## Labor Day of love shown in Saragosa

By Ken Camp

SARAGOSA, Texas (BP) — The Labor Day weekend became a weekend labor of love for more than 700 volunteers who helped the tornado-ravaged western Texas town of Saragosa experience physical and spiritual rebirth.

In an around-the-clock effort Sept. 5-7, the volunteers — mostly Southern Baptists from Texas and surrounding states — joined in a "Labor Day Workathon" to rebuild the Hispanic Catholic community of 350 people that was leveled by a tornado May 22.

By sundown Sept. 7, Baptists, Mennonites, and other volunteers had repaired 30 homes, built two new houses and brought 19 other new homes to within 80 percent of completion.

As a result of personal visits and the impact made by volunteer builders, 29 people at Saragosa made professions of faith in Jesus Christ.

Two people who joined in the building effort also made commitments to Christ.

Two home Bible studies also were established in the town, which had no Baptist church prior to the tornado.

Ken Camp writes for Texas Baptists.

Secret sins won't stay secret very long.

People who do a lot of kneeling don't do much lying.

## Bad reputation catching?

### QUESTION:

I am really mixed up. One of the girls I am running around with lately doesn't have a very good reputation. She used to drink and have a pretty bad reputation with the boys, but since I've gotten to know her she has changed. She has started coming to church with me, quit drinking, and has never done anything questionable when she was with me. The problem is, I'm afraid the people who don't know about her changing will think I am like this girl. A lot of people have already started talking and have been asking why I run around with her. I told them because I liked her. I am afraid if I desert her now she will go back to her old habits. I really like her because she is a trustworthy friend but I don't want a bad reputation. What should I do.

### ANSWER:

You are facing a problem which even Christ faced. He was accused of being friends with "publicans and sinners." But he never allowed himself to become a sinner. That is the catch to maintaining a relationship with a person whose reputation may be tarnished. If you can be her friend and help her to achieve a better way of life, and at the same time will not allow her to pull you down to her level, your friendship will be very valuable to that girl.

## Mercer plans no response to students in magazine

By William Neal

MACON, Ga. (BP) — Mercer University officials have condemned Playboy magazine and its exploitation of women following the appearance of six female Mercer students in the magazine's current "back to school" issue.

Said Douglas Skelton, Mercer provost, "Playboy's deceit and distortion are evident in the current issue, where it is stated that one of the pictures was taken in the Mercer dorm. Not true."

Welton Gaddy, senior minister to the university, attacked the philosophy of sex espoused by the magazine: "Playboy's ruthless exploitation of individuals and institutions is indicative of its perverted prostitution of sexuality from a moral perspective. The problem with Playboy is not that it takes sex too seriously. The problem with Playboy

is that it does not take sex seriously enough. A healthy, wholistic understanding of the subject of sex is best found in the book inspired by the Creator of sex."

The university has no plans to discipline the six women students included in Playboy's current issue, officials said. Although Mercer officials believe the women made a big mistake, it was their decisions to make as adults, Gaddy said, noting, "We can't monitor everyone's personal life off this campus."

Mercer officials apparently were told any efforts they might make to dismiss the students could be challenged in court and add to the publicity already generated by the controversy.

William Neal is associate editor of the Christian Index, newsjournal for Georgia Baptists.

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# Faces And Places

by anne washburn mcwilliams

## The Chinese in Greenville

### Part II

"This picture was made in 1934, the day the Chinese Mission in Greenville was begun," Ted Shepherd pointed out to me. "Three of those in the picture are still members of the mission — George Seu, Jerome Sit, and C. W. Sidney." Later in the day I met George Seu and C. W. Sidney, and Jerome Sit's wife, Helen.

Ted, who is pastor of the Chinese Mission, and I joined a group of Chinese leaders for lunch at the How Joy Restaurant. (See picture.) Since Chinese food is my favorite type of eating, I need not say how much I enjoyed that meal!

In a stop at George and Grace Seu's home in the back section of their store, we looked at Grace's scrapbooks, full of pictures of events in the Chinese Mission from 1934 to the present. Also I met the Seus' son, Jerome, a talented sculptor. His beautiful wood carvings were on display in New Orleans during the World's Fair. Among those he showed me were a turtle and a deer, and several figures of people.

Pastor Shepherd said that a recent census in Greenville showed 270 Chinese living there (not including surrounding towns). "Some are Catholic; two or three families are Buddhists; the majority are Baptists. We have 78 baptized Baptists who are members of the Mission." The average attendance at Sunday afternoon services of the Mission in the chapel of First Baptist church is 45 or 50.

Many who are not Baptists come on special occasions, such as Christmas or Mother's Day, for fellowship with other Chinese and with those who speak the Cantonese language.

Mr. Ed Pang asked if I had ever been to a red egg party. The Chinese are a people of tradition, and those in Greenville continue to celebrate great occasions. The first-born son or daughter in a Chinese family is given a red egg or ginger party when he or she is one month old. The grandparents present gifts of precious jewelry to the child. Eggs dyed red are used, and a sweet and sour dish is served, made from ginger and sweet potatoes. A special soup of chicken, ginger, and pigs' feet is served also, to give the new mother vitamins and renewed strength. Sharon Neff wrote about this tradition in her booklet, "A History of the Chinese Mission." Her description of the Chinese wedding says it is followed by a nine-course banquet and a tea ceremony. (After the wedding, the bride dons red robes, for red signifies prosperity, long life, and fertility.) Usually 700 or 800 will attend a wedding party, from all over the U.S.

How did the Chinese happen to settle in Greenville? There are several theories. One is that some who had previously worked in New Orleans traveled up the Mississippi in riverboats, and got off in Greenville to pick cotton. Another theory figures that coolies who had helped to build the



At How Joy's Restaurant in Greenville are, clockwise, Lucy Hung, Dianne Quong, Mary Pang, Ted Shepherd, C. W. Sidney, Helen Sit, Grace Seu, and George Seu. Lucy Hung is one of the teachers in the English-language classes sponsored by First, Greenville.



Jerome Seu poses with a turtle and other figures which he carved from wood. A collection of his work was on display in the Mississippi exhibit during the New Orleans World's Fair.

railroad system finished the railroads and then moved to the Delta to pick cotton. A third theory says that after the Civil War, plantations encouraged the Chinese to come there, as a source of cheap labor in the fields.

But the Chinese were not suited for field labor. Noted worldwide as merchants, they began after the Civil War to open up small family-owned corner grocery stores. They reared and educated their children, many of whom became doctors, teachers, engineers, and computer technicians. Many young people went to live in other places. Supermarkets replaced some of smaller stores, and so the Chinese population has decreased.

"Why don't the Chinese Baptists in Greenville organize their own church?" Ted Shepherd said that some people have asked him that question. "The answer is that they like being a part of First Baptist Church," he said. "Some of them attend services of First Baptist Church, in addition to the Sunday afternoon Sunday School and worship service of the Mis-

sion. They want their children to be in the main church's activities." For instance, C. W. Sidney, a Chinese who has been secretary-treasurer of the Mission since 1965, is also a deacon in First Baptist Church.

First Baptist Church, Kiely Young, pastor, provides the building for the Mission. The Mission gives to special offerings such as Annie Armstrong, and Lottie Moon; and they pledged to Mississippi Mission. Each year they give a love gift of appreciation to the main church.

Ted Shepherd, who has been pastor of the Chinese Mission for 10 years, has an inspiring testimony about how he came to be in that place. "God called me out of the business world when I was 52," he told me. Earlier, when he was 17, he had felt God was calling him, but World War II had come along and then he had married and had a family, and had not entered the ministry, though he was active in the church as a layman. Then about 11 years ago, he passed through a time

(Continued on page 10)

## "Don't ask, 'Is it safe?' — but 'Is it what God wants?'"

By Susan Todd

BIRMINGHAM, Ala. (BP) — Each Southern Baptist's personal commitment and responsibility to tell the world about Jesus must be so unconditional that the question of risk is never asked, according to a Southern Baptist seminary missions professor.

"It's time we ask questions such as, 'Will more people be won to the Lord because of this?'" said W. Bryant Hicks, the Theron Rankin Professor of Missions at Southern Seminary in Louisville, Ky. Speaking to Woman's Missionary Union leaders at Ridgecrest Baptist Conference Center Aug. 22-28, Hicks told them, "If there are people in other countries who haven't heard the gospel, we are all responsible to go tell them."

If more Southern Baptists took seriously that responsibility, Hicks said, there would be no problem in reaching the world with the gospel.

"I think it is high time that we call ourselves back to the commitment that we don't ask, 'Is it safe?' but 'Is it what God wants?' The level of our commitment has become conditional," he said. "If we came to that kind of unconditional commitment, we wouldn't have a goal of 5,000 (foreign) missionaries by the year 2000, but 50,000. And, we wouldn't fall

short of (mission) offering goals."

Hicks also urged the women to look beyond themselves and "lay the claim of missions" before their churches. He affirmed WMU as being the "conscience" of Southern Baptist churches.

"We must use every possible creative way to get missions before the congregation — not just in December and March when we bring in a fireman to lay it on for 15 minutes and make announcements for 20 (minutes)," Hicks said.

Hicks cited the New Testament woman Priscilla as a model because she used opportunities in her home to host, welcome, encourage, and pray with persons who came her way — including the apostle Paul.

Hicks also asked women to consider Priscilla's willingness to risk life itself in spreading the gospel and to model her role of prayer supporter.

"She risked her very neck for Paul. It wasn't just a matter of being willing to help out. She was willing to risk her very life," he said.

During WMU week at Ridgecrest, 1,942 participants gave \$3,747 to the Cooperative Program. It was the largest offering taken during summer conferences at Ridgecrest.

## Devotional

### The Bible:

### Prescription for abundant living

By Ruth Allen

"Do you want to leave too?" Jesus asked the twelve. Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God" (John 6:67-69 NIV).

When a teacher in Bible times had a message to proclaim, he gathered about him a group of disciples or learners. In Galilee or Judea, a rabbi without disciples would be held in contempt. John the Baptist was a good example, for it is evident that he had many disciples. In the Oriental world, this teaching method was firmly fixed in the minds of the people. Every Hindu "guru," or teacher, pursues this plan. Even in the vastness of the Himalaya, groups of disciples have been found being trained to go out and make disciples of others.

Upon realization that Jesus would not be a perpetual provider of daily sustenance, many of the disciples of Jesus turned back and followed him no more. They simply could not cope with the decision to enter into a spiritual relationship with Jesus. The need for physical bread they understood, but spiritual bread was totally foreign. Consequently, being fickle in nature, they turned back and no longer walked with Jesus.

Thus, at this point, Jesus asked his disciples if they would also leave and join the departing crowd. Hence, Peter's classic reply was "To whom shall we go? You have the words of eternal life?"

Jesus started the greatest revolution of all times. The revolution has not ended; it will never end, never can end. A nation cannot formally adopt the faith of the Risen Lord as national policy. Should the world become nominally Christian, the world would woefully fall short of God's desire. God's desire and intent will be attained only as each individual in the innermost recesses of his heart shall acknowledge and in his daily life practice every teaching of the Crucified and Risen Lord.

Upon the flyleaf of the Bible which Theodore Roosevelt read daily was written in his own handwriting this quotation, "What did the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

The Bible is the prescription for living the abundant life. Disciples of Jesus can turn to no one else, for no one else has the words of eternal life.

As surely as properly prescribed medicine promotes a cure, even so, God's Word teaches and promotes righteous, holy living. Consequently, abundant and meaningful life is attained through prayer and a daily portion of diligent Bible study.

Ruth Allen (Mrs. Judd) is a resident of Jackson and is Bible teacher at Jackson Preparatory School.



Allen



# Commission abortion conference explores pro-active responses

By Tim Fields

NASHVILLE (BP) — Participants in a conference on abortion heard addresses that explored biblical truths related to abortion, traced the history of the issue from the early church to the present, and challenged Southern Baptists to become pro-active on the issue.

More than 150 participants from 19 states participated in the Southern Baptist Christian Life Commission's two-day conference on abortion. Workshops offered help in preaching on sanctity of human life, educating children about sex, establishing crisis pregnancy centers, working through public policy, caring for women facing crisis pregnancies, and supporting state convention homes for children.

Bob Terry, editor of Word and Way, the newsjournal of the Missouri Baptist Convention, told participants: "The Bible begins by introducing God who is creator of life and the maker of mankind in his own image. If God's nature is the giver of life, to refuse that gift is to strike at the heart of God. Abortion is the refusal to accept God's gift of life."

"The Bible views life as beginning at conception," he said and cited a variety of Old Testament passages that indicate "God was at work in the creative process."

Turning to the New Testament, Terry said: "While it is true that no verse in the New Testament explicitly prohibits abortion, the direction of the New Testament as a book of life is clear . . . The Christian's responsibility is to help the helpless, to befriend the friendless, to defend the defenseless, to aid them in coming to God. Abortion is the antipathy of such actions, for abortion kills."

While noting "the witness of the Christian community continues to be a witness to life," Terry acknowledged Southern Baptists are not unanimous in their views on abortion, particularly regarding exceptions to an outright prohibition against abortion. "Christians who think

theologically and act in the best interest of their faith do disagree," he said. "Disputants on both sides use the Bible."

Paul Jones, executive director of the Mississippi Christian Action Commission, traced beliefs of the early church on abortion and cited numerous early church documents that spoke out on abortion. In these writings, "abortion was unthinkable," he said.

Fred Loper, a national missionary for medical missions with the Southern Baptist Home Mission Board, said while Southern Baptists "stagger under the revelation that millions of women choose to abort their babies each year," those numbers represent only the "visible tip of the iceberg." Abortion is fueled by widespread promiscuity prevalent in today's society, he said.

He said that nearly 55 million abortions are performed yearly worldwide, and he estimated about 1.5 million abortions will be conducted in the United States alone this year.

Evangelicals are against abortion on demand, yet are willing to justify abortion if the mother's life is in danger, said Joe Trull, New Orleans Seminary ethics professor. After those points, evangelicals, like Southern Baptists, have differing opinions about whether abortion can be justified in situations such as rape and incest, he added.

Robert Parham, an associate director of the Christian Life Commission responsible for abortion-related concerns, traced resolutions on abortion passed by the Southern Baptist Convention and Baptist state conventions between 1971 and 1987.

Parham said the 11 SBC resolutions and the 14 state convention resolutions in the past 16 years differ in that the state resolutions have not been as broad or restrictive as SBC resolutions.

"SBC resolutions express from the very first the belief that human life is sacred, including fetal life. The

theological basis for such a belief is that human beings are created in the image of God," he said.

"SBC resolutions have changed over time. They have narrowed the exceptions for abortion from four in 1971 to one in 1980. They have broadened their focus from strict concern about abortion on demand in 1980 to concern about child abuse, infanticide, euthanasia, care for unwed mothers and alternatives to abortion in 1982 and 1984. They also have moved away from a largely polemical posture in the 1970s and early 1980s to a pro-active posture in 1987, reflecting more interest in acting than in arguing."

"We debate with white-hot intensity the exceptions of rape and incest while we ignore our general agreement that we need to do something about the other 97 percent of the abortions. If we exclude 10 percent on the far-right and far-left, we find that Southern Baptists are not far apart. We do have a common ground of agreement from which to act," Parham said.

Jane Delaney, director of the crisis pregnancy center at First Baptist Church of Euless, Texas, and Andy Merritt, director of the crisis pregnancy center at Edgewood Baptist Church in Columbus, Ga., observed the crisis pregnancy center movement is growing because it works.

Attorney Susie Hoeller said the U.S. Supreme Court giving a woman the right to an abortion throughout her entire pregnancy "has no foundation under the (U.S.) Constitution."

Hoeller, staff member of the Southern Baptist Annuity Board and president of the Greater Dallas Right-to-Life Educational Foundation, presented a review of Roe v. Wade, the Supreme Court decision handed down Jan. 22, 1973.

"The most fundamental . . . error (of Roe v. Wade) is the court's failure to even seriously examine the biological evidence about when life begins and the unborn child's humanity on its own merits," she said.

In the closing address of the conference N. Larry Baker, executive director of the Christian Life Commission, pulled the themes of the conference together.

Baker concluded: "In the final analysis, the issue of abortion is a personal one. The power of the kingdom is always transmitted through people."

A hand reaching out, a word spoken, a challenge raised, a cause championed, a ministry performed."

Tim Fields writes for the Christian Life Commission.

Education commences at the mother's knee, and every word spoken in the hearing of little children tends toward the formation of character. — Ballou

Poverty is usually the side partner of laziness.

Secret sins won't stay secret very long.

People who do a lot of kneeling don't do much lying.

## Three meets for singles set in state

Three Single Adult Conferences are scheduled for the state during the week of Oct. 12. The meetings will be



Wade

Oct. 12 at Colonial Hills Church, Southaven; Oct. 13 at Colonial Heights Church, Jackson; Oct. 15 at First Church, Long Beach. The conferences are scheduled from 7 to 9 p.m.

The conference leader for these sessions will be Ruth Ann Wade. Mrs. Wade is Single Adult Consultant for the Sunday School Division of the Baptist Sunday School Board.

The conference is designed to help Single Adult Sunday School leaders pastors and ministers of education in the areas of establishing single adult Sunday School classes, teaching single adults, and reaching single adults.

## Calvary, Jackson will sponsor singles retreat

A singles' retreat will be sponsored by Calvary Church, Jackson, at Twin Lakes Retreat Center, Florence, Oct. 2-3. The retreat begins with supper at 6:30 p.m. and continues through lunch on Saturday. Cost is Friday night only, \$10; Saturday only, \$10; Friday & Saturday with lodging, \$25; Friday and Saturday without lodging, \$15.

Program personalities are Billy Causey and Gene Blaylock.

For reservations call Steve Stubblefield, Calvary Church, phone 354-1300. Any interested singles is invited.

## HMB elects new book editor

ATLANTA (BP) — Southern Baptist Home Mission Board directors elected Mike Livingston as book editor and approved 74 people for missionary service during their September meeting.

As book editor, Livingston will oversee the planning, editing and production of Home Mission Board books, including the annual home mission study series. He will succeed Celeste Pennington who resigned last spring to become a freelance writer.

In addition to electing Livingston, directors approved 15 missionaries, six missionary associates, eight church planter apprentices, and 45 mission pastors and interns.

## Social service workers to meet

A meeting of the Southern Baptist Social Service Association will take place Sept. 27-29 at New Orleans Seminary. To register, write Dean Pruett, Christian Social and Special Mission Ministries, 3 East Maple, Lee's Summit, MO 64063.

## Christian M.D.s to study stress

Successful Stress Management — a Unique Biblical Approach is the theme of a healthcare conference at several Jackson sites including First Church, Oct. 2-4.

The conference is titled Christ and the Healing Arts and is sponsored by the Christian Medical Society in cooperation with First Church, First Presbyterian Church, Reformed Seminary, Belhaven College, and the Mississippi Chapter of the Baptist Medical/Dental Fellowship.

Principal speakers will be Sam and Mary Glynn Peeples. He is a dentist and president of Christian Ministries, Inc., of Birmingham.

For details, contact Ron Lively, 322 River Rd. N, Jackson, MS 39211, phone 362-1033.



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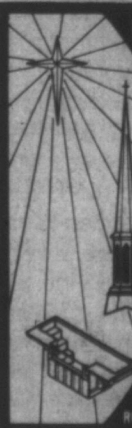
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## The Chinese in Greenville

(Continued from page 9)

of restlessness, walking the floor, knowing God wanted him to do something, but not knowing what it was.

And then Barry Landrum, pastor at First, Greenville, then, one day said to him, "Ted, God has been telling me to ask you to be the Chinese pastor for this church."

So that was what God wanted him to do! He didn't have any doubt of it. But how could he, with children to educate, just turn loose his job and enter into something new at his age?

While he was still fighting the battle, he came down with the flu. "How can I do this, Lord?" he kept asking as he read the 141st Psalm. In the psalm, he heard the Lord saying, "I will feed you out of my hand."

"Yes, but how?"

"Just trust me."

At that moment he surrendered, he said, "And the joy of the Holy spirit

filled me from the tip of my toes to the top of my head!"

He called his family in and told them of his decision. "That's wonderful, Daddy! We thought you were going to say you were going some place out of the country!"

Until his wife's death a few years ago, she worked with him. Ed Pang, superintendent of the Chinese Mission since 1965, has been his liaison with the Chinese families, introducing him to them and to their customs and to their needs, translating for him where needed.

Ted preaches in English. Sometimes he uses an interpreter. Sometimes he will call on a member to read the Scripture in Cantonese. For visitation, he has tracts printed in both Cantonese and English.

"You can't say enough good things about either Ted Shepherd or Ed Pang," C. W. Sidney said to me during the luncheon at the How Joy.





## Charleston WMU breakfast celebrates centennial

The Vira Rice WMU of First Church, Charleston, met Aug. 25 for a centennial breakfast. Twenty-four women attended, dressed in long dresses and bonnets, reminiscent of May 14, 1888, when Woman's Missionary Union, SBC, was organized, at a meeting in Richmond, Va. WMU groups across the SBC are celebrating that occasion during 1987 and 1988.

Front row, L. to R.: Christine Corithers, Mrs. Jennie Criswell, Mae Neely, Mrs. Mildred Barnes, Mrs. Lorena Coker, Mrs. Sisler

Johnson, Mrs. Thomas Cole, Mrs. James Dowdle, Mary Harpole.

Second row L. to R.: Mrs. Elizabeth Adams, Mrs. T. L. Cole, Mrs. Lois Trusty, Mrs. Rena Emerson, Mrs. Burley Owen, Mrs. Esther Wilson, Mrs. Dora Jones.

Third Row, L. to R.: M. C. Johnson, Mrs. Frank Wright, Mrs. Charity Dunn, Mrs. Harold Breedlove, Mrs. Monroe Smith, Mrs. Ruth Williams, Janie Koonce, Mrs. Billy Taylor, Mrs. Nancy Enochs and Mrs. Cleveland Whitten.

## Mississippi Baptist activities

- Sept. 21 "How to Use and Administer BTN in Your Church" Conference; Oakhurst BC, Clarksdale; 7-9 p.m. (DBS)
- Sept. 22 "How to Use and Administer BTN in Your Church" Conference; Hinds-Madison Assn. Office, Jackson; 7-9 p.m. (DBS)
- Sept. 24 "How to Use and Administer BTN in Your Church" Conference; FBC, Columbia; 7-9 p.m. (DBS)
- Sept. 25-27 Campers on Mission Rally; Askew's Landing, Edwards; 6 p.m., 25th-Noon, 27th (CoMi)
- Sept. 25-27 Mississippi Baptist Student Convention; FBC, Meridian, 4 p.m., 25th-10 a.m., 27th.
- Sept. 26 Small Church Leadership Conference; William Carey College, Hattiesburg; 9:30 a.m.-3:15 p.m. (PD)

## Bowman receives scholarship

Mississippi native Jerry Bowman (left) is congratulated by Midwestern Seminary's Academic Dean M. Vernon Davis upon receipt of an academic scholarship.

Bowman of Clinton was one of 62 persons receiving a scholarship at the Kansas City, Mo. — based school.

A graduate of Mississippi College in Clinton, Bowman received the Correlated Program Scholarship of \$2,000.

Bowman is part of the new correlated program at Midwestern Seminary which allows students to integrate their college religion course work into their seminary training.



Bowman and Davis

## New Zion Church to celebrate 140th year

New Zion Church, Crystal Springs, will celebrate its 140th anniversary with homecoming, Sept. 20. Sunday School will begin at 10 a.m. and morning worship at 11 a.m. Carl Hayes, pastor, will provide the message. Lunch to be served in fellowship hall following the morning service. Dedication of recently completed educational building to be held immediately after meal. Sing-N-Celebrate service will begin at 1:30 p.m.

## Sunrise (Leake) to celebrate 50th year

Sunrise Church, Leake County, will celebrate its 50th anniversary at the homecoming on Sept. 27. The events will include dinner on the ground, a program of some of the church history, and singing.

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## Zion Hill, Wesson, completes addition of Sunday School rooms

Zion Hill Church, Wesson, has completed an addition of Sunday School rooms in the upstairs portion of the church's family life building. The move to provide additional education space was initiated by a unanimous vote of the church taken in a secret ballot. The vote was 203 to 0.

The new addition to the church's education space has been paid for already, according to Pastor J. Frank Smith.

The project was initiated in July, and the men of the church provided the labor on a volunteer basis three nights each week. The addition gave the church six more large Sunday School rooms and an assembly-recreation area, all carpeted. The building project also included carpeting a Sunday School annex building and adding a pastor's study.

The church now has 30 Sunday School teachers whereas there were 18 before the addition. There is now a Sunday School capacity of 275. The average is 162. The attendance for the

last Sunday in August was 232. There have been 54 additions this year. Smith has been pastor since December of 1982.

## Jones County nurses organize fellowship

A group of nurses met at Jones County Community Hospital recently and organized a Baptist Nursing Fellowship for their area. Mrs. Ashley McCaleb, consultant, Mississippi Woman's Missionary Union, and Mrs. Pat White, state BNF president, were present to help get the Jones BNF off the ground.

The first meeting of the fellowship will be held Oct. 12 at 7 p.m. at First Church, Laurel. Mrs. Rachel Flynt, president-elect, states, "Any nurse in the Jones County area is welcome to come and join this organization."

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## Senior Adult Corner

First Church, Columbus, led by W. Wilson Henderson, minister of music, feted its annual senior celebration the weekend of Sept. 4-6.

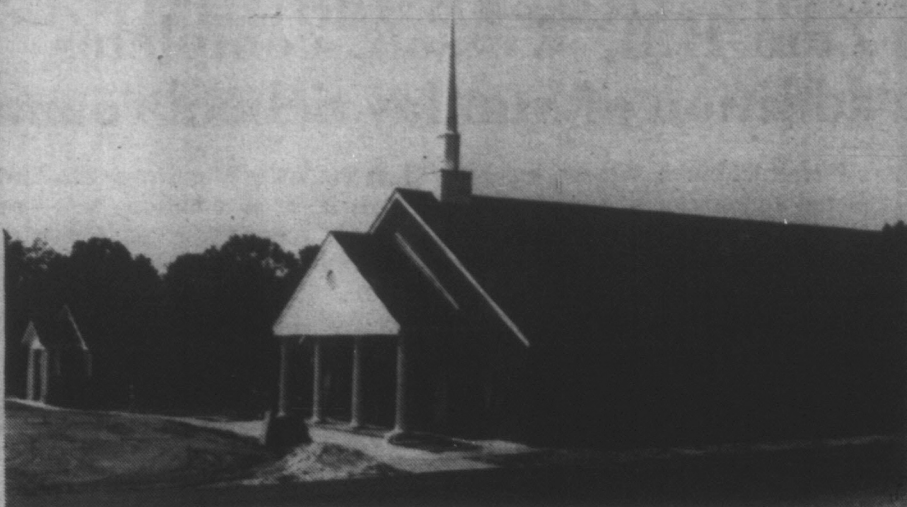
William E. Hardy, minister of education for Wyoming Baptist Convention, and resident of Casper, also former minister of education at First Church, Columbus, spoke to more than 150 members and guests on Friday night.

On Saturday morning Hardy led the Bible study to 62 members. Wilson Henderson directed other activities, after which a luncheon was served at the church.

Hardy preached on Sunday morning. Ending the weekend of festivities, the Super Senior Singers presented the musical "The Samaritan," written and composed by Wilson Henderson and James O. Allen, church organist, on Sunday night.

The Cavaliers of Calvary Church Petal, along with the church's WMU, took supplies to the seamen's mission on the Gulf Coast and visited the Jefferson Davis home, Sept. 12. The Cavaliers, which is for persons 55 and older, meets again Sept. 24, at 7 p.m.





## First, Collinsville, to dedicate sanctuary

First Church, Collinsville, Lauderdale Association will dedicate its new sanctuary, Sunday, Sept. 20, during the morning worship hour and open house will be from 2 p.m. until 4 p.m. David L. Sellers is pastor.

## 33 from Clarke Association take part in year's projects

Grady Crowell, director of missions, Clarke Association, reports that at least 33 persons representing Clarke Association have taken part in volunteer missions projects this year, in seven places.

Clarke Association has sponsored three mission/evangelism work-preaching trips in 1987, to Nevada, Ohio, and California.

On Jan. 30, Edward Reeves from Northrup Chapel, Jimmy Kennedy from Pleasant Hill, John Lawson from Pine Hill, and Austin Smith from F.B.C., Quitman, left for Carson City, Nevada, where they assisted in the construction of the Capitol City Baptist Church of Carson City. The request for their assistance had come from Missionary Hughes Bailey.

On April 23, Pastor Terrell Stringer of Center Ridge Church, along with Pastor Billy Brumfield of Rolling Creek Church, left Quitman by car with Missionary Grady Crowell to preach in revivals in three different churches in the Steel Valley Baptist Association in Warren, Ohio. They were joined in Ohio by Pastor Kevin Shearer of Harmony (Clarke) and Pastor Lenard Walters of Buckatuna (Wayne) who flew from Mississippi to Ohio. Each of them preached in revivals in Steel Valley churches. In five revivals in which five men served were nine professions of faith.

On Feb. 17, California Brotherhood director, Ed Brown, along with Jim Didlake of Mississippi Brotherhood,

met with ten men from the Clarke Association to discuss matters related to a volunteer mission project in California. This resulted in 20 persons from the Clarke Association going to the Feather River Baptist Church of Marysville, Calif., to assist in the construction of the church, where Tom Holladay serves as pastor. Those going included from Enterprise Church, Pastor Taylor Wallace, Tom Clayton, James E. Nutt, Jackie Moore, and T. R. Chisolm; from Pine Hill, Mr. and Mrs. Ron Mercer and son Phil, and Mr. and Mrs. Buddy Crawford; from Pleasant Hill Church, Mr. and Mrs. Jimmy Kennedy, and sons, Jamie, Kenny, Ryan, and Jodie; from Louisiana, Martin Davidson; and from Midway, Meridian, Michael Fields, Stan Garrett, and Flint Tedder.

Mr. and Mrs. Bobby Brewer from F.B.C., Quitman went with Missionary Olyn Roberts to Alaska June 23-July 7, 1987, to do carpenter work and VBS work.

Venessa Purvis went to Clayton, Ala. as a BSU summer missionary from Mississippi State University to work with black children and Mrs. Rita Gaines went to Uruguay to work with missionaries' children during their annual convention meeting. Venessa and Rita are from Enterprise Church.

Then there were several people who went from Clarke to Jones County to assist after the tornado.

Freddie Cook, maintenance chief at Gulfshore Baptist Assembly, has passed certification in water sanitation and is qualified as a water works operator, waste water system operator, and water and pollution control operator. This was done because a new state law requires such certification for any public facility to remain open. Cook took his courses at the Mississippi Gulf Coast Junior College.

J. D. Johnson, a member of Trinity Church, Fulton, and retired from public work is available for supply, in-

terim, and the pastorate in north Mississippi. An ordained minister, Johnson is a graduate of Mississippi College and New Orleans Seminary with a ThM degree. He has served 10 years in full time service and 14 years as a bi-vocational pastor. Johnson can be contacted at P. O. Box 343, Fulton, MS 38843, or (601) 862-2881.

Evangelist Bailey Smith, a former SBC president, is moving his family and offices from Fort Worth to Atlanta. He said he hopes to build an evangelism center there.

Lula (North Delta): Sept. 18-20; 7 nightly; evangelist, Kelly Dampeer, pastor, Oakland Church, Roanoke, Va.; music evangelist, Tommy Howard, Graceland Church, Memphis; Gerald Castillo, pastor.

Stanton Church, Natchez (Adams): September 20-24; Steve Purvis, pastor; D. Timothy Rutherford, Grand Rapids, Michigan, evangelist; Charles Bufkin, minister of music at Wayside Church, Vicksburg, song director; Sunday night service at 7; Mon.-Thurs. nights at 6:30.

First, Mendenhall: Sept. 20-24; services, 7 a.m., 7 p.m.; Earl Davis, pastor, First, Nashville, Tenn.; evangelist; James Glass, minister of music and professor at Mississippi College.

Johnson Creek, State Line: Sept. 20-25; Sunday services, 11 a.m., dinner in fellowship hall, noon, followed by afternoon of singing featuring the

## Revival Results

Concord, Booneville: Aug. 30-Sept. 4; Jerry Swimmer, evangelist; Gerald Thompson, music; W. G. Dowdy, pastor; 12 saved; one addition by letter.

First, Durant: 75 public decisions total: 32 professions of faith, 4 by letter, 2 by statement, 37 rededications; Perry Neal, evangelist; Jerry Bishop, pastor.

## Homecomings

Corinth (Tallahatchie): Sept. 27; Sunday School at 10; worship at 11 with Gladwin Carpenter speaking; lunch served with a special program following; Roy Hartzell, pastor.

Grace Chapel, Brooklyn: Sept. 27; services at 11 a.m. with Earl Williams, a former pastor, preaching; dinner on the grounds; afternoon service at 1 with the Revived Quartet of Picayune singing; Frank O. Rice, pastor.

Camp Ground (Yalobusha): Sept. 20; lunch will be served at noon with singing in the afternoon; Adron Horne, Tupelo, guest speaker at 11 a.m.

Brian Pannell, son of Stanley and Nancy Pannell, was ordained at Pass Road Church, Gulfport, Aug. 30.

Pannell is a student at Clarke College and serves as minister of youth and music at East Louisville Church, Louisville.

He is married to Teresa Walker, daughter of Mr. and Mrs. Gerald Walker; the Pannells are expecting their first child in November.

Edgar Jackson, pastor, brought the ordination message.

Learn from the mistakes of others — you can't live long enough to make them all yourself.

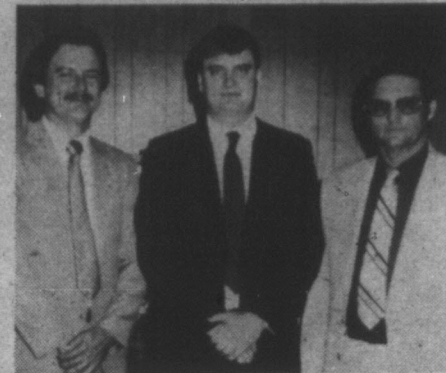
## Revival Dates

Abercrombies; service each night 7:30 p.m.; David Albritton, Buckatuna, evangelist; Fawzy Shorrosh, pastor.

Temple, Forest: Sept. 20-23; Sunday School, 9:45; worship, 11 a.m., covered dish following morning service; Mon.-Wed., 7 p.m.; C. C. Burns, evangelist; Buddy Ramey, music evangelist; Jerry Lundy, pastor.

Fredonia, New Albany: Sept. 20-25; Sunday services, 10:45 a.m., 6:45 p.m.; Mon.-Fri., 7 p.m.; Gregg Thomas, pastor, evangelist; David McClure, music.

Your temper improves the more you don't use it.



## Deacons ordained

Edward Dowell, left, and Chris Howard, center, were ordained as deacons in Good Hope Church, Leake County, Aug. 23. Bob O'Neal, pastor of Lena Church, gave the charge to the deacons; Sammy Stroud, pastor of Cedar Grove Church, led the ordination prayer; and David Satterwhite, director of missions, Leake County, brought the charge to the church. Odell Tebo, right, pastor, presented the certificates of ordination.

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## Pastor retires after 71 years

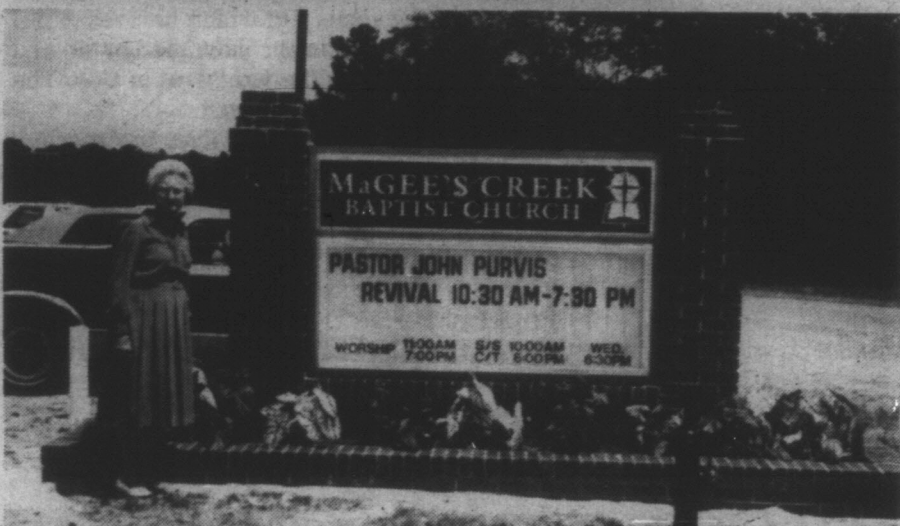
W. B. Abel of Noxapater retired July 31 after 17 years as interim pastor at Union Ridge in Winston County. This last retirement from interim pastorates, closed 71 years of consecutive, active pastoral ministry for him.

He and Mrs. Abel have lived in Noxapater since retiring from First Church there. Abel will be 92 years old in November and is still preaching almost every Sunday.



A mission team from Ethel Church, Ethel, recently went to Calvary Baptist Church in Clay Center, Kansas to work in Vacation Bible School and do survey work. Clay Center is a farming community of 4,800 people with the only Southern Baptist Church in the county.

The team, pictured, left to right, are Donna Brown, Dwight Brown, pastor, Barbara Wheelless, Angie Simmons, Nan Wheelless, and Becky Henry.



Mrs. L. D. Bennett stands beside a new sign donated to Magee's Creek Church at Jayess, by herself and friends in honor of her late husband. Mr. Bennett had been a lifetime member of Magee's Creek Church and had served in many areas. He was an active deacon at the time of his death at age 79.



GAs of Bentonia Church, Bentonia, recently visited the residents of Care Inn in Yazoo City for a fun time of bingo, singing and fellowship. Lyn Nations is pastor.

Corinth Church, Heidelberg, will be participating in a World Missions Conference, Sept. 17-20. There will be a different missionary speaking each day. The times are 7 p.m., Thursday and Saturday; 6 p.m., Friday; and 11 a.m. and 7:30 p.m. on Sunday. Johnny Harold Breazeale is pastor.

"Dino for Haiti" will be presented at Temple Church, Hattiesburg, Sept. 21, at 7:30 p.m. Robert W. Goodman, Jr. is minister of music.

Gamari Road Church, Greenville, located just off Highway 1, South of Gamari Road will have Open House Sunday, Sept. 27. Sunday School, 9:45 a.m. and worship, 11 a.m. Roy D. Rad-din, director of missions, Washington County Association, will be guest speaker. A covered dish lunch will be served at the noon hour. An afternoon singing program with John Yates and friend, J.J., will be at 2 p.m. E. Leslie Hicks is pastor.

A Bible Preaching Conference will be held at Temple Church, Forest, on Sept. 25-26, Friday and Saturday nights. Friday night service will begin at 7. The Saturday service will begin at 5 p.m. and will close between 9 and 10 p.m.

Jerry Lundy, pastor, states, "The emphasis of the Bible preaching conference is just that: Bible preaching. Speakers will be called on from the floor as the host pastor feels led of the Holy Spirit. Each preacher is reminded to come prepared to preach." There will be some special music.

## Staff Changes

Dennis Trull has left the pastorate of First Church, Sledge, and is now the pastor of First Church, Tunica, where he began his service on Sunday, Sept. 6. He and his wife, Suzanne, have two sons, Brandon and Jordan.

Double Springs, Oktibbeha County, has called William "Bud" Reaves as pastor.

Gary Newton is the new pastor of the Tyro Church, Northwest Association.

Strayhorn Church, Northwest Association, has a new pastor, James Pinkerton.

Bob Mizell is now serving as pastor of the Cedarview Church, Northwest Association.

Some people treat life like a slot machine-putting in as little as possible while hoping for the jackpot.

Tim McGhee has resigned First Church, Nesbit, to accept a church in Oak Ridge, Tenn.

Richard Jenkins, minister of music, Pleasant Hill Church, Northwest Association, resigned to accept a church position in Tennessee.

Agricola Church has called Ronald Burch as pastor. He had been serving as interim pastor at Providence Church, Jayess.

Buddy Smith has resigned as pastor of East Salem Church, Greene County.

Mike Woods has resigned as pastor of Unity Church, Greene County.

Pleasant Hill Church, Greene County, has called Gary Martin as pastor. He moved from Arlington Church in Perry Association.

Ray Hill has resigned as pastor of Locust Hill Church, Pontotoc County, and moved to Alabama.

Bob Buckner, for 13 years associate pastor of First Church, Broken Arrow, Okla., became minister of education at Crossgates Church, Brandon, Aug. 30. Buckner holds the M.R.E. and M.Div. from Southwestern Seminary. He and his wife, Margery, have two sons, Phil and Tim.



Buckner

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Men may not have come from monkeys, but many are going to the dogs.

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# What we are really like: judgment upon sin

By Julian W. Fagan III  
Genesis 6:5-19

Five billion plus people on planet earth — that is the latest count. By the year 2000 A.D. it is estimated that eighty percent of those people will live in what we call the major cities of the world. Mind boggling, is it not? If you look at advertisers' presentations of their products, it would appear that ours is a world where one can be content and fulfilled if only he is able to acquire that product. In the political races that are going on we find that the solution to our problems varies according to the candidate, but includes "change from the present leadership," "education," "jobs," and "the end of corruption in government."

Wouldn't it be wonderful if getting smarter, getting well paid, and becoming more honest would usher in utopia! My memory is not that long, but it seems like I have heard all of that before, but people today behave just like they have throughout the decades of history. Dollars and degrees will not change that a whit.

If we want to know what kind of people we really are, we are required to look a lot deeper



Fagan

## UNIFORM

than a TV ad or a politician's rhetoric. The Word of God tells us that every inclination of the thoughts of man's heart is only evil all the time (Gen. 6:5). V. 11 and 12 state, "Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways." Gen. 8:21 reveals God's awareness that every inclination of man's heart is evil from childhood. What we are is a bunch of corrupt, selfish, violent, wicked, and evil people. Buying a product, getting a better job, and being graduated from another institution is not going to promote us into a higher echelon of goodness. Plain and simply, we are sinners who have our own interests at heart. We are no different from our predecessors who God describes in the foregoing passages.

That Man had become so wicked, grieved the heart of God. Man was totally depraved, and it broke the heart of God. The word "repented" refers here to the great sorrow God felt on observing the great wickedness of Man. God decided to wipe out Man from the face of the earth. With Man he would destroy the remainder of life. Man's sin affects all of nature.

The account of the great flood should sober us. God knows our sin, hates it, and is going to punish it. There seems to be a hesitancy of many to proclaim the wrath and judgment of God. Yet, before us in this passage there is an astounding illustration of how God really feels about evil. That evil that God hates resides in people. God's sovereign choice was to destroy the whole litter. His hatred of wickedness and evil has not changed. Sin today is no more exempt from the punishment of God than it was in the day of Noah.

The amazing thing in all of this is the grace of God. There in the midst of total world corruption, he found one man who was righteous and blameless — one good apple in a rotten barrel. Noah "walked with God" (Gen. 6:9). As one reads this account, he sees that over and again God speaks to Noah and Noah obeys. In the conversations that take place, God talks; Noah listens. That says a lot about prayer. This man was saved because he believed God and obeyed him. It was faith — faith that acted in response to God's spoken word (Heb. 1:7). Faith works! Faith responds to God. Faith changes a man. Faith is the only way to make a man better; and God does that, not the man.

The easy way to try and deal with our situation is to blame someone else. Our society is not rotten because of government or politicians. It is corrupt because of the people who compose

it, and that includes you and me. That includes the people in your Sunday School class. We must come to admit it. We will never admit it as a society; the Jews never have and they are God's chosen people. If the chosen nation would not acknowledge the reality of its sin, is it realistic to presume that our society will?

Societies are made up of individual persons. God does not save whole societies. Salvation is personal. God saves one person at a time. He saved Noah because Noah believed him and acted on that belief. If a person in our Sunday School classes will admit his sin and personally ask God to forgive him, salvation will usher in forgiveness and righteousness and the power of God to enable that person to make a difference in the society in which he lives. Until that point, every man is condemned by sin and will be punished by the judgment of God. The rainbow does not change that.

This writer is thankful he lives in America, especially in Mississippi. This is home. But this place is the same earth covered by the flood and the same corruption still resides in the hearts of all her residents. We would like to think that we are making progress in our beloved state. Progress in righteousness comes only when people are made righteous by God. That will begin to happen only when we recognize what we are really like.

Julian Fagan is pastor, First, Pontotoc.

# The millennium and the final judgment

By Rex Yancey  
Revelation 20:2-8a, 11-15

Chapter 20 contains the most complex and difficult part of the book. This is the chapter that divides Christians as far as millennial views are concerned.



Yancey

The teachings of the millennial reign began at least 175 years before Christ. The prophetic view of history was that God was working through his people to accomplish his purpose and plan to bring history to its desired end. A major approach of the Old Testament

was that when the people were obedient, God moved them toward the eschaton. When they were evil, God would punish them.

The Jewish nation was exiled because of their faithlessness. Jeremiah predicted that God would bring them back to their homeland. About 175 B.C. the Hebrews were overwhelmed by the Syrian rulers. It seemed to these Jews that the more ungodly and unfaithful their enemies were, the more they prospered and

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were blessed. Many Jews turned from Jehovah to pagan worship. The Jews' hope faltered. Their hope was transferred from an earthly rule to a heavenly rule. There was no longer hope in the world, but there was hope in heaven. However, after the resurgence of Judaism there was an attempt made to harmonize these two ideas. The Jews believed there would be a quasi-reign between heaven and earth that would last 40, 400, or 1,000 years. God's vice regent, the Messiah, would reign with his people through this time. Only the faithful remnant would reign with him.

One point that we need to remember as we study the Revelation is that all these views of the millennium suggest a bodily, visible return of Christ at the end of the age. If we can keep this fact in mind, it will keep us from labeling each other. Conscientious Christians hold different millennial views as a matter of conscience. There should be plenty of room for us to hold different millennial views and still be called Southern Baptists.

We have already suggested that numbers had symbolic meanings. Therefore, 1,000 years would stand for a complete period of time when Christ would reign with his people. From the time of the first coming of Christ to his second coming, Christ will reign in the lives of his people.

When Jesus died on the cross, Satan thought he had ended the life and ministry of Jesus, and thus he had successfully thwarted the plan of God for the ages. However, Christ arose from the dead and bound the devil. He is now limited in what he can do to the children of God.

In verse 8, Gog and Magog are symbolic of Satan's forces who will make a last-ditch attempt to defeat the Lamb and his followers. Gog and Magog were names of historical nations and rulers who fought with the Jewish nation. Later, Gog and Magog stood for anything that was against God.

The hostile armies under the devil's leadership came up against the camp of God's people and against Jerusalem. The hosts are consumed with fire from heaven. The devil is cast into the lake of fire and brimstone to share the

fate of the beast and of the false prophet. Now, the triumph of God is complete.

In verses 11-15, John saw a great white throne where all mankind were going to be judged. There are two books at this great assize. The idea is simply that God has a record of all man's deeds. All through life we choose and write our own destiny.

The Book of Life referred to a register every ruler had that contained the names of the citizens under his control. When a man died his name was removed from the roll. Those whose names are in the Book of Life are living, active citizens of the Kingdom of God. Physical death (regardless of the way it takes place) will not allow anyone to escape his punishment or to lose his reward.

In the judgment those who are not in the Book of Life are condemned to the lake of fire with the devil, their master. Yes, Virginia there is a hell! But for those whose names are in the Book of Life, death is forever vanquished. Hallelujah!

Rex Yancey is pastor, First, Quitman.

# Right attitudes provide incentive for right actions

By Al Finch  
II Timothy 2:14-16, 19-26

Thought processes determine what we are and how we act and react. Actions grow out of attitudes. A wholesome attitude provides the incentive for finer Christian living. The follower of Christ must guard constantly his thought processes to keep them correct.



Finch

The Christian has a positive reaction to life (I Timothy 2:14-15). Things of small significance he ignores, because these are harmful to others.

Arguments (word battles) do not profit Christian witness. Every effort (study) is to be made in self-discipline.

The reason for self-discipline is to be "approved unto God." Someone asked a missionary how he dealt with disappointments and setbacks caused by other people. He replied, "I simply

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remind myself of who is really keeping score."

The basis of self-discipline is to be an unashamed workman who handles the "word of truth" correctly. This attitude is in contrast to "false teachers."

Negatively there are those things which should be avoided by the Christian (II Timothy 2:16). He should avoid "babbling" especially the "profane" and "vain." Probably reference is made to heated discussions regarding "the word of Truth." These discussions are usually never resolved but extend the pattern of ungodliness.

Attitudes must have a sure foundation (II Timothy 2:19-21). This foundation is God who knows his own. The faithful teacher is assured of God's faithfulness. "The Lord knoweth them that are his." Assured of God's understanding the Christian is able to "depart from iniquity."

The analogy of vessels is interesting. The

value of the vessel is not determined by God's use of it. Rather the value is determined by its cleanness or readiness for use. Believers with differing abilities, "of gold and of silver, but also of wood and of earth," can only be used of God if their attitudes are honorable.

Further, one's attitude founded on God's faithfulness is manifest in maturity (II Timothy 2:22-25a). Those who are mature, "flee... youthful lusts," pursue the finest Christian virtues ("righteousness, faith, charity, peace"). This maturity has a conduct response in conflict.

1. Maturity avoids strife (II Timothy 2:23-24a). Arguments simply intensify the strife.

2. Maturity reacts gently to all men (II Timothy 2:24).

3. Maturity teaches with competency (II Timothy 2:24).

4. Maturity is patient (II Timothy 2:24). The competent teaching must be allowed to take root and grow before the fruit of the labor can

be realized. Patience allows the word of God to do its work.

5. Maturity instructs with meekness (II Timothy 2:25a). "Meekness" is seeing life as God sees it. The believer with the compassion of Christ teaches those who oppose. A clear picture is given of those who constantly question and raise argument. They "oppose themselves." Arguments usually are a vicious cycle going nowhere.

The desired effect of right attitudes is given in II Timothy 2:25b-26. The vicious cycle of argument and questioning must be broken by God. Those who are caught up in the pattern of questioning and argument, must have a "mind change" or attitudinal adjustment. "Repentance" is a "mind change" and is described as a gift of God. Only when God changes the attitude does one escape the "snare of the devil." The cycle of questioning and argument is clearly Satanic and those involved are "taken captive by him."

Al Finch is pastor, First, Greenwood.



# THE VILLAGE VIEW



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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Billy & Patsy Harvey  
Mrs. Effie Mayo Walden  
Mrs. Ann Johnson  
Michael Taylor  
Benton Wesley Walker  
Mr. & Mrs. Mike Walker  
Mr. Clayton O. Walker  
Rae, Bud & Pam Flynt  
Mr. & Mrs. Larry Larson  
First Baptist Church, Rose Hill  
Mr. & Mrs. Joe Lewis

Mr. Clemon Wall  
Guy Moffett  
Mr. Clifford L. Wall  
Mrs. Hazel Bean & Children  
Charles R. Bean  
Sheldon D. Bean  
Mr. Stewart Ward  
Mrs. Key Woods  
Mr. Stuart Ward  
Mr. & Mrs. Omega H. Shamblin  
Mrs. Paul H. Ellsworth  
Mr. Frank Warren  
T. L., Barbara & April Curry  
Mrs. W. F. McCormick  
Lucy Joiner Warren  
Cascilla Ladies Sunday School Class  
Graeber Brothers Inc.  
Mrs. Vida Webb  
Mrs. Mary Sue Webb Taylor  
Mrs. Ernestine Welborne  
Mrs. Sadie C. Yerger  
Mrs. Mattie B. Sory & Benny  
Mrs. Pearl Wells  
TEL Sunday School Class, Fifteenth Avenue BC  
Mrs. Peggy Wheat  
Mrs. Clara B. King  
Mrs. Eva White  
Mrs. Jenise White  
Mr. Edward Whitehurst  
Senior Adult Sunday School Class, Bogue Chitto BC  
David Whittington  
Jane & Billy Armstrong  
David & Elvin Whittington  
Mabel Porter Oden  
Mr. Nelson Wiggins  
Hopewell Baptist Church  
Mrs. J. Henry Williams  
Mr. & Mrs. John T. Keeton Jr.  
Mrs. Margie Williams  
Mr. & Mrs. Russell Gregg  
Mrs. Minnie Mae Wilson  
Mr. & Mrs. Aubrey Hays  
Bessie Murray Yarborough  
Mrs. Selma M. Hoggatt  
Mrs. Robert (Irene) Young  
Mr. & Mrs. J. C. Stennett

### HONORS

Mrs. Lottie Fairley  
Alathan Sunday School Class, Collins BC  
First Baptist Church, Greenwood Staff  
Ms. Virginia S. Long  
Mrs. Sis Long Grant  
Fellowship Sunday School Class, FBC, Batesville  
Mr. & Mrs. John Jacobs  
Winsome Sunday School Class  
Senator John William Powell  
Mr. & Mrs. T. F. Badon  
Mr. & Mrs. Willie B. Badon  
Gene Williamson  
Sue Palmer

## AVAILABLE VILLAGE PROGRAMS

The family difficulties which dispatch children from their natural homes to residential group care are many and varied. The entire family is always involved in home problems, and despite inadequacies, the private home and the natural family remain the Christian ideal. In recognition of these principles, The Children's Village reduces to a minimum, consistent with safety and common sense, the length of time during which any child must remain in the abnormality of group care.

The Village addresses the needs of its children, and their families, through the medium of written, individualized case management plans for each boy and girl. As indicated by individual needs and goals, each admitted child and young person is enrolled in a time-limited and task-oriented program, structured to his or her personal needs. Residents with more emergent problems are placed for care in one of the programs included in the Village's Crisis Care Units, while residents with less emergent and more traditional problems are assigned, for care, to one of the programs included in the Village's Extended Care Units.

Crisis Care Units — Chemical Dependency, Emergency, Maternity, Extended Care Units — Family Clarification, Preparation for Independent Living, Intermediate Care.



# Baptist Record

## Christian colleges must convert the West, Baptist leader asserts

By Lonnie Wilkey

KANSAS CITY, Mo. (BP) — Conversion of the West must become the primary purpose of Christian colleges because Americans falsely believe they are living in a Christian nation, Denton Lotz told Southern Baptist educators.

Lotz, deputy general secretary of the Baptist World Alliance in McLean, Va., delivered the H.I. Hester Lectures during the annual meeting of the Association of Southern Baptist Colleges and Schools in Kansas City, Mo. Lotz told educators: "We have moved beyond a merely secular society to a pagan society which denies God and has its own idols and own pantheon of new gods, whether in music, art, film, or literature. It is the task of Christian higher education to prepare the groundwork for the conversion of this neo-pagan society."

Yet before the West can be converted, colleges, especially church-related institutions, must change or in some cases be reconverted, Lotz said.

Leading secular colleges in America basically have rejected the Christian faith, and are now "hostile even to a religious interpretation of its history," he said.

Rejection of the Christian faith in educational institutions has affected the entire country, Lotz said: "For too long we have coasted along on the false assumption that we are living in a Christian nation, not realizing that the underlying philosophy of the faith

has long been eliminated from our institutions of higher learning and that what we have is a vestige of Christianity with no intellectual defense at the very heart of the American educational system."

Church-related colleges must step in and fill the void, Lotz noted. He acknowledged all the reasons normally given for having Christian colleges but insisted the primary purpose should be rooted in missions.

The existence of a Christian college — or specifically a Baptist college — has as its only reason for being the reclamation of the "mind of our country for Christ, which has been lost in the secularization of the American educational system," he said.

Faculty and administrators are vital to the "conversion" of colleges, and, in turn, the West, Lotz said.

"The key to converting the college will be dedicated and committed faculty members who intellectually and morally are not only equal to their colleagues at secular universities, but are in fact leaders in the whole field of academia," he noted.

Before complete conversion can take place, repentance from all parties — the university, the church, and individual Christians — must take place, Lotz said.

"The West will only be converted when Christian colleges are converted and can give the intellectual, philosophical, and spiritual basis

a new revival of learning and commitment to Jesus Christ," he noted.

Lotz observed some church-related colleges have not lived up to their task because of their relationship with the supporting churches. "Part of the educational crisis in church-related institutions is that the church has not been willing to allow freedom and the college has not been willing to accept discipline," he explained.

He pointed out if the university requires conversion, the same applies to the church: "In fact, the sorry state of many church colleges can be laid directly at the door of the church, which has not repented of its medieval attempt to lord it over everyone with no repentance, no compassion, no mercy, and no judgment. That the churches are still the No. 1 segregated institution must say something about this lack of repentance and conversion on the part of wide areas of the church."

Lotz cited examples of Chinese Christians who truly have been converted and expressed a desire American churches follow suit: "Such a church will produce a committed faculty, committed students, and committed leaders that will by their very lives and thought again... claim the West for Christ."

God give us the courage and power so to be."

Lonnie Wilkey writes for the Education Commission.

## Lewis stresses need for personal evangelism

By Joe Westbury

ATLANTA (BP) — Southern Baptists are losing the world faster than they are winning it to Christ because they are not evangelizing it God's way, participants at a national mass evangelism conference were told.

Larry Lewis, president of the Southern Baptist Home Mission Board, told the conference goers at First Church, Atlanta, that the difference between the church in the book of Acts and contemporary Christians is that early Christians made a daily commitment to sharing their faith.

The week-long conference attracted nearly 300 participants from across the nation for seminars on music evangelism, revival preparation, and area crusade preparation. The event was sponsored by the mass evangelism department of the Home Mission Board.

"I'm excited about the prospect of 50,000 Southern Baptist churches winning a million people a year to the Lord by the end of the century. That is an incredible goal because we have yet to baptize even half a million in one year," Lewis said.

"But I believe it is possible if we follow the early church's example by daily sharing our faith door to door, house to house. Every Christian needs to live with that daily expectation that God will lead them to someone who needs to hear the gospel that day," he added.

Lewis also stressed the need for every church to have a lay witnessing program.

"No one denomination or agency will usher in the kingdom by single-

handedly winning the world to Christ. Likewise, there is no division of labor in the church, no hirelings assigned to win the world.

"The nutshell to evangelizing the world is getting people saved and training saved people to win others. I believe we have a responsibility before Christ to teach people how to share their faith," he added.

Jim Henry, pastor of First Church, Orlando, Fla., told the pastors, evangelists, and music directors at the first national conference that "faith, courage, and biblical strategy will help godly parents overcome the evil generation in which we live."

Andy Stanley, son of pastor Charles Stanley of the host church, challenged the evangelists to keep Christ at the center of their evangelistic preaching and not to complicate the gospel message.

The Atlanta resident cautioned the crowd against redefining what is needed to become a Christian and against demanding more than a simple belief in Christ.

"Many preachers today are adding conditions to the biblical admonition that belief only is required for salvation. The word 'believe' does not mean 'obey' — immediately giving up smoking, or drinking, or whatever. I'm all for obeying scriptural admonitions to that effect, but that's not what we're supposed to preach. Belief precedes obeying," he stressed.

Richard Harris, director of the mass evangelism department of the board, said that contrary to popular belief, revival meetings are regaining popularity among Southern Baptists.

"From personal observation, the vast majority of Southern Baptists live in the realm of marginal obedience or little or no obedience to God. That is an atrocity against God," he said, but it can be corrected when revival meetings are used as a tool to call people back to renewal and repentance.

Joe Westbury writes for the HMB.

## SCRAPBOOK

### Late summer

Okra pods are growing long,  
Little songbird sings his song,  
Temperature soars record height,  
Rainfall skips us all tonight.

Mosquitoes have a big fun day,  
Snakes are enjoying their sly way.  
It's Late Summer, I feel it well.  
Yes, September now rings her bell;  
Thereafter, fall, and the year's end.  
Folks, next year's just around the bend!

I think of life's many seasons.  
I write this for many reasons.

This is a reminder that our life has a fall.  
For some it's Late Summer, soon winter will call.  
Let's be prepared, wrapped in God's arm.  
He will sustain and keep from harm.  
I want to share a secret with you  
And offer hope to a shut-in few.  
Yes, folks, next year is just around the bend.  
If we know Jesus, it will never end!

—Betty Sauls  
Columbia

### In the name of the Lord

It was Monday, it was washday,  
and the bucket in our country well was stalled.  
Mama and Grandma Cain made a picnic like a holiday.  
They loaded laundry on Brother's wagon, and he hauled  
the clothes down our long front drive.

Finally across the road, we followed Grandpa's hollow  
and the caroling of the birds in the woods.  
There bubbled in a cubby cup a drinking water spring.  
On lower level in the water hole we washed in suds,  
little girls wading around the washboard.

Then we tumbled on the hillside in oak tree leaves,  
and a quiet time stunned my heart to be aware

of lovely things in the presence of my God.  
A breath above the restless trees, there  
He always was, and He made of me an eternal child.

Going home, the clothes were heavier wet,  
and Brother's red wagon faltered to pull our ancient hill.  
Mama, Grandma and four stairstep girls carried spring water in varied size  
buckets and with tempered skill.  
Each one carried as she was able,  
and everything we did was in the name of the Lord.

—Violet Reeves Tackett, McComb

Baptist Record

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September 17, 1987